1967 Edition Clarification and Errata

Page 9 The Township of Toronto Gore was divided into a North Division with lots from 1 to 17 and the South Division with lots from 1 to 15. The North Division started at Steeles Avenue. In the last paragraph Lot 7 is in the North Division.

Page 15 There were 9 union school sections in Toronto Gore and students from Chinguacousy, Vaughan and Etobicoke Townships attended these schools. Castlemore (S.S. #6) was the only school section which did not share pupils. Schools were placed so that no other school was within a three-mile radius. The first school referred to in paragraph 4 as "school on the hill" was on the west side of the 9th Concession road at Lot 4 N.D. The 1849 school referred to on page 15 was on the west side of the Gore Road at Lot 11 N.D., Castlemore.

Page 17 Claireville was located in 3 townships — Toronto Gore, Vaughan and Etobicoke.

Page 18 This is a picture of J. M. Gardhouse with his prize horses in front of the Central Hotel at the northeast corner of Elsmere and Main Street in Weston.

Page 26 In the second paragraph it was Albert Sleightholm who transferred the property to Henry Robinson.
Sleightholm is correctly spelled without a final "e".

Page 30 The first church and school building at the Hilltop (Lot 4, N.D.) was located in the cemetery property.

Page 81 In the fourth paragraph read Joe Lougheed.

Page 83 Left to right are Thomas Wharram, William Carberry, Ed Odlum and John Carberry.

Page 87 Line under photograph should read "Henry Robinson and three horse binder".

Page 94 Salem on Lot 2, Concession 2, Albion was a Primitive Methodist Church and may be confused with Salem Wesleyan Methodist Church at Woodhill. The second church was located on the east side of Airport Road at Lot 7. It was Siloam Primitive Methodist Church and was located on the Ward farm.

Page 95 It was probably Robert Ward who sold part of the south-west quarter to Geo. Roper. Ward was a local preacher for the Primitive Methodist Connexion and owned this property.
Instead of reading "The elder Hoopers" in the third last line, read "Mr. and Mrs. John Hooper".

Page 98 The cemetery referred to in paragraph 3 is the Shiloh Wesleyan Methodist Church cemetery on the west side of Airport Road.

Page 121 This picture taken about 1965 shows Dick and George Julian fishing.

Page 164 Line 5 should read July 6th, 1858.

Page 169 1901 — Jno. G. Julian
1908-09-10 — Jno. G. Julian
1911 — Jno. G. Julian

Page 170 1941-42-43-44 — Reeve John Hooper
1945 — Reeve Anthony Pendergast

Page 171 Add to — Gore Reeves As Wardens:
1935 — Wm. Hostrawser
1944 — John Hooper
1955 — Norman Black

FROM THIS YEAR HENCE

A History of the Township of Toronto Gore 1818-1967

Reprinted
With Additions to 1983
by the
City of Brampton

By
GEO. S. TAVENDER
R.R. 3, Malton

This History is a Centennial Project under the DOMINION OF CANADA and the PROVINCE OF ONTARIO Governments' Centennial Grants Programme.

Cover:

CHERRY WOOD FARM

Homestead of the late Elisha Lawrence; Residence of John R. and Isaac H. Lawrence, Claireville, Toronto Gore, Lot 2N, Con. 9

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THE HISTORICAL COMMITTEE

Front Row—Mrs. W. McCabe, George Tavender, Chairman, Mrs. W. Brooks.
Back Row—Melville Robinson, Gladstone Shaw, Martin Byrne, John Julian.

FOREWORD

This book has been written as a Centennial Project to commemorate the lives of the early settlers who pioneered the way, that each and everyone might have a better opportunity to profit from their labours. To perpetuate their memories, every avenue of information has been pursued, every observation followed, in hopes that some fragment of the past be found and pieced together to reveal some fact of historical value, to be filed for all time.

Many senior citizens have been visited, in hopes of locating old letters, photos or papers, but apart from meeting some wonderful people, the results have been far from satisfactory. The information available at local Government levels and libraries is short and lacks lustre. What has been gathered is the result of many hours of patient research by those dedicated to the task.

It is conceivable that this small township may be absorbed by its larger counterparts in the future, and its history lost forever. It is hoped that this book will find a niche in the hearts of the people of Toronto Gore Township and ever remind them of the heritage that is theirs.

GEORGE S. TAVENDER

THANK YOU

Our most sincere thanks to those, who by sharing their knowledge, have made the publication of this book possible.

John Pollard, Wm. Horan, the late Wm. Kersey, the late Norman Bland, Reverend J. E. Lawlor, P.P., Ira Champlin, Reverend John O'Reilly, D.Ph., Wm. Hunter, Garnet McCabe, Chas. Cassin.

We are also grateful to Mr. Tom Symons, President and Vice-Chancellor of Trent University, nephew of the late Dr. Perkins Bull, for making available to us a number of engravings from the Perkins Bull Foundation.

Painted for Perkins Bull Historical Collection WILLIAM FIRTH MACGREGOR

THE OLD LOG HOUSE

On lot 15, con. 8, N.D., The Gore of Toronto; owned and occupied by Jas. H. Carberry, grandson of Jas. Carberry I, who built the house "about 1830", perhaps even before formally purchasing land from Canada Company in 1836

IN THE BEGINNING

Those Early Days Recalled

The north winds have long buffeted the small stone slab, forcing aside the protective branches of the lone apple tree, which like a silent sentinel, has long guarded her last resting place.

Mary was her name and she passed from this earth in the year of our Lord 1864, buried as many were in the old days, near the bosom of her family on the homestead.

Who was Mary? No one knows; doubtless it will never be known. How many more like her lie in unmarked graves, forgotten? Yet these people must have contributed in some way in the development of the township of Toronto Gore.

Too few records are available of the years between 1820 and 1850. Many of the old churches and meeting places that were once active in the Gore could have contributed valuable recorded information on its inhabitants, have long disappeared. To those remaining, we turn for help.

The Roman Catholic priests of St. Patrick's Parish, Wildfield, have maintained an excellent account of the early activities in the district. From these records it is possible to piece together fragments of the past. There are possibly twelve families, descendants of the original pioneers, still residing on the old farms. From these people, we can obtain some information passed down through the years, generation to generation, of their early history.

The author has visited many of the senior citizens in the area, probing their minds, but memories fade with the years, and the key that opens the door to memory lane, that will release those words so necessary to link together the past, is difficult to find.

The County tax collector, while riding from homestead to homestead collecting his few pence, could have contributed much knowledge, but had little reason to commit his accounts to writing.

Early township maps indicate where many old homes once stood, and on the author's property, frequent tilling of the soil brings to the surface fragments of once precious china; a mute reminder of former existence, a reminder of a home that was once there. No further evidence can be found of these homesteaders, and must be considered forever lost.

The second Mississauga purchase of 648,000 acres had been

completed on the 18th day of October, 1818, enriching the Mississauga tribe by 8500 pounds. Forming part of this purchase, were the newly created townships of Albion, Caledon, Chinguacousy, Toronto Gore and the northern portion of Toronto Township. Gradual settlement had begun in the Gore, prior to the completion of the 1819 land survey.

Emigrants from the British Isles, following the Indian trails to the north, poured into Peel County in large numbers, seeking allotments upon which to start a new life, far from the tyranny and plague of the old land, Those not affluent enough to have purchased crown grants, soon discovered that all choice parcels had been absorbed earlier by influential politicians under the guise of a land promotion group, known as the Canada Company, but strictly a group of speculators. Kings College and the Clergy reserves also accounted for many more acres, and finally, professional soldiers, retired from the services of the Crown, had been rewarded with large parcels of land. By 1840, every lot was sold.

That Toronto Gore was preponderately Irish is evinced by the names of the hamlets, Tullamore, Castlemore and Coleraine which are typically Irish. These folk brought with them the beloved blarney, the hearty laughter and the fiery tempers of the Irish.

In the early years, the water table within the Gore was at high level, with many swamps and bogs. The morning and evening mists, with the changing atmospheric conditions, created imaginary wraiths and spirits in the eyes of the superstitious Irishmen and many moved on to the hills of Albion and Caledon. However the dour Scot and the staid Englishman, unmoved by such nonsense, remained to form a new race. Intermarriage between the races and faiths did much to bond them together, good neighbours all, with love and harmony. The bad years of the thirties, the depression years, did much to cement relationships, with all helping each to keep body and spirit together.

From 1840 onward prosperous times prevailed; newer and better varieties of seed and plants became available to the farmer, who increased his crop yield and brought affluence not only to himself, but to those dependent upon his trade. January of 1850 brought local autonomy to the Gore, and with it, a new responsibility to those within its boundaries. By now the second generation was ready to accept the burden of leadership, leaving the old folks to retire on their laurels.

Through the years, many of the old pioneer families have lent

their names to fame, and although many have moved away from the Gore, their names shall remain forever.

Pondering the arrival of the earliest settlers to the section now known as Toronto Gore, it must be assumed that these folk travelled the only known trail at that time, that began at Lake Ontario and proceeded northerly crossing Dundas Street near Jane Street. From there they continued on to the Humber River where it comes close to Eglinton Avenue and then turns north-east to Weston Road, then onward to the northern limits of Mt. Dennis. Here a cairn at Gibson Park by the Facelle Plant, marks a crossing point and from there they proceeded along the C.P.R. right of way towards Woodbridge, thence beyond to the Holland River. This Indian trail is probably the route travelled by the McVeans when they first entered this area in 1819.

Emigrating from Scotland in 1817, the McVeans arrived at the Port of New York and proceeded inland to visit his brother, whom he had not seen for many years, and to possibly settle in this town of Johnstown. To his dismay, he found the town hostile to British people, and making a temporary home there he placed his children in school for the time being.

In 1818 McVean set out for Glengarry in Upper Canada. There he sought out his late wife's cousin, the Vicar General MacDonnel, to discuss the possibility of obtaining a land grant. Informed that the New Mississauga purchase in York County was open for settlement, McVean applied for and received for himself and his sons, six hundred acres. McVean returned to Johnstown and arranged to bring his family to Glengarry when winter ended.

With the arrival of spring, McVean, his four sons, one daughter and his blooded mare Meg, loaded down with the family possessions, set out for the town of York. Following the rough road that traversed Lake Ontario, they arrived at York where they remained for several days. Setting out along the newly opened Dundas Road, they reached the trail that led to the northern limits.

In that year of 1819, the Survey of Toronto Gore Township was just about completed, and it is possible that the McVeans encountered the surveyors and located their tract. Early archives inform us that McVean purchased Lot 7 — Concession 8 from Rueben Sherwood (a question arises at this point as to whether Sherwood was in possession of his grant or just patentee), to be closer to local markets. The original McVean grant of six hundred acres was farther north in Albion and Chinguacousy.

TORONTO GORE TOWNSHIP COUNCIL, 1924

John G. Julian
Road Supt.

Robert Gardhouse
Councillor

George Bland
Councillor

Albert O'Donnell
Councillor

Nicholas Harrison
Clerk

Nelson Lindsay
Reeve

William Taylor
Treasurer

Robert J. Watson
Councillor

From here on the traditional pioneer pattern was followed; the clearing of the land, the erection of a large log home that was named Torbulgen, after the native home in Scotland, and built on the banks of the Humber about a quarter of a mile above the present bridge on Highway 7, and then the tilling of the soil and the planting of the seed.

Always hardy, industrious folk, the McVeans prospered, but then in 1822 tragedy and disaster struck. First, a son Alexander Jr. was taken ill and finally passed away and was buried on the homestead. The simple stone marking his last resting place has long gone the way of all things that are forever lost.

It was in the month of December that Torbulgen burnt to the ground, with most of the family possessions lost. Petitioning the governent for aid, McVean received a further two hundred acres and with his son John's grant of two hundred acres for road work, he now possessed six hundred acres. With the aid of kind neighbours, their home was soon rebuilt on the high ground close to the present homesite.

By 1832 the township was almost full and the need for a grist mill was great, with the closest mills being at Bolton or Weston. The progressive McVeans were approached to build a mill. Lot 5 — Concession 8, an Anglican Church preserve, was purchased where the flow was the swiftest. Erecting a saw mill on John's tract, McVean proceeded to fell the trees for the grist mill, to be milled on the site.

By November of 1834 the mill was completed with two run of stones and was immediately a success. The McVeans operated the mill until it was sold in 1845, that they might concentrate on their farm enterprise. The mill burned down in 1850 and with the clearing of the land the water table had decreased; the flow was now too low for profitable operation.

Alexander lived to a grand old age of ninety-five and was interred in Malton Presbyterian Cemetery. His son Peter was buried beside him, and in 1960 when the Malton Airport was expanded the bodies of the old pioneers were removed to Riverside Cemetery in Weston.

Archibald, who succeeded to the farm upon his father's death, had earlier married Helen Gordon, a lovely lass who along with her sister Mrs. Simon Grant, had emigrated from Scotland. The McVeans and the Grants had been close friends for many years, and it was only natural that the young couple were attracted to

each other. When their thoughts turned to marriage, their cousin, Vicar General MacDonnel rode from Glengarry to perform the ceremony. The couple raised eleven children, seven girls and four boys. Archibald successfully carried on the family tradition and also represented his township as councillor in the years of 1876-1878.

Simon Grant, his wife Margaret and their children arrived in the Gore in 1833. They settled on Lot 15 — Concession 9 and Grant brought with him the traditions of an officer in the British Army. Capt. Grant had served his King well in the Peninsular Wars and had been granted eight hundred acres for his services. Building an inn on his grant, he excelled as host for many. He also represented this district on the Home County Council. The Village of Grantville was named after him, and when he passed away in 1849 he was buried in St. Patrick's Cemetery. His son John succeeded him, but little is known of him only that he lost his life during the removal of the steeple of the first St. Patrick's Church. Apparently it slipped and fell on him, killing him immediately. This was in the year 1859. Thus the family line was ended and no more is known of them. Grantville was later renamed Gooseville.

It would have been most interesting to observe the expression on the face of William Hewgill who was appointed as school teacher at the new school on the hill. The school had opened that day for registration and the benches along the wall had long been filled, the overflow standing about. Many of the proposed students had attained that stage of manhood where whiskers had formed on the chin, but the lateness of life had not dimmed their enthusiasm for learning. After the boys and girls had been registered, it was suggested that due to the lack of benches, school be delayed until more were built.

It all began when a group of local men gathered at the Fletcher homestead to discuss the possibility of building a school. The need was great; the children's education at that time was limited to the parent's time and knowledge. Fletcher had offered a portion of land adjacent to the cemetery, providing the others would provide the materials and labour. A trimmed log structure had been erected in this year of 1835; the first Protestant school of learning in the Gore. William Hewgill, a well learned man and local minister, had accepted the position of teacher and performed the task well.

By 1842, on the recommendation of the home district council for the united counties of York, Ontario and Peel. school districts

TWO OF OUR EARLIEST SETTLERS
Archibald McVean and his wife Helen (nee Gordon)

were divided in such a manner as best to accommodate the people; even to make up a school district from one or more townships if necessary. Each township was to have three school commissioners whose duties it would be to examine the qualifications of teachers, to report at least twice a year on the state and progress of education in their district, and offer such suggestions as deemed necessary. The only requisites of a teacher at this time was that he or she be of good moral character and habits, with suitable education in all cases to be considered the necessary qualification, without regard to origin or place of birth; and that female teachers should be permitted to be employed in certain cases, particularly in the back townships and during summer months.

To further the advancement of education, some form of taxation was required that was not too burdensome to the people. Those who were liable to pay should meet once a year and appoint three or five trustees, in this case, Elisha Lawrence, John Bland and Dickenson Fletcher. These trustees would be authorized to manage all local affairs of the school such as building and maintaining school houses, purchase and hold land in trust for the same, provide a residence for the teacher, usually arranged by spending a certain length of time with each family, furnish the school with furniture and fuel, agree with and engage teachers (often said teachers had been approved by district commissioner, Mr. John Woodill), hear and determine matters of complaint or dispute between teachers and parents, receive that proportion of the common school grant belonging to the school and raise the funds to make up the difference of the teacher's salary after applying that share of public money in such a way and manner as may seem most expedient and the least objectionable to the people concerned, appoint someone to collect these taxes and pay the same to their order.

The trustees could in cases where it seemed prudent and safe to do so, appoint the teacher to collect school rates which might be paid for such articles that teachers require. In the case of building or repairing of schools, local labour and materials were used, thereby reducing their portion of the school taxes. The question also arose as to the practibility of a superintendent of education; whether his work could be done by township comissioners who would report to district council, thereby saving that portion of wages paid to the superintendent. It was also requested that clergymen of any denomination not hold this position.

The necessity of stating how many school children between the ages of five and sixteen was important also. These returns were to be made regularly and on time, and unless this information was forthcoming from the school board, then that portion of moneys assigned to that district as per common school act was withheld until the agreement was fulfilled and the trustees deemed negligent. In this case the amount was sixty-nine pounds, sixteen shillings and three pence. The township of Toronto Gore Council was at this time petitioning for three pounds for books.

By 1847 further revisions of the school act for the better establishment and maintenance of the common schools in the Upper Canada area was made. The powers of district councils would be increased for the purchase of sites for school houses and school house erection; and all assessments for that purpose would be at the discretion of the school board to the extent that the majority of taxpayers gave approval.

The district council at this time had authorized a loan out of the district funds for a considerable amount to expedite the erection of new schools. The district council also recommended that the provincial grant be paid at a set date, that the teachers be paid regularly and that the school section receive its portion of government grant and taxes, provided the schools were kept open by a qualified teacher for at least three months.

By 1849 the school on the hill had become too small for the number of pupils attending, therefore the Council of the Gore made application for additional funds towards the erection of a new school. The money was granted and a neat frame building, more commodious than the first, was built and opened for tuition in that year. At that time new school board trustees were elected and the group that had represented the old school and the cemetery continued to act in that capacity. The old school was then used as a meeting place for the community. School Section No. 6 was now in operation on the Dougherty property opposite Wilfred Fitzpatrick's gateway and served Castlemore district until the brick school was built on the property of Paul Phundt in 1890. Some of the senior citizens recall marching to the new school carrying their school supplies.

1891 saw the formation of a new school district No. 10 situated at Ebenezer, incorporating the students from the school on the hill No. 5 section. When the first public meeting was arranged on October 30, 1891, Mr. Nicholas Harrison, Mr. Thomas Foster and

Mr. William Robinson were elected as trustees. Lot 6 — Concession 9 was considered a desirable place for the new school. The property belonged to Mr. Foster, and during a meeting with the other two trustees a price of $140.00 was suggested. The offer was refused and later at a special ratepayer's meeting a price $90.00 was agreed upon. Mr. Harry Hill of Brampton contracted to do the masonry, brick and plastering work for $270.00 and Frank Hewgill's offer of $200.00 for carpentry, painting and tinsmithing was accepted. The school was opened in November and Mr. William Noble was the first teacher at $400.00 per year.

By 1895 three teachers were employed, but by some misunderstanding Mr. McLelland's salary was $415.00 and when it was reduced to $400.00 he resigned. Mr. Foster received $325.00 annually. A beautification project was started in 1905, with 100 spruce, four soft maple, four hard maple, two mountain ash, one butternut, one hickory, one oak, seven horse chestnut and several small cedars were arranged about the school yard. The trustees of that time, Boyle Sleightholme, Isaac Fletcher and Fred Lansdell planted the trees.

It was decided in 1906 to buy a coal stove to replace the old wood burning box stove which had kept several students busy replenishing the fire from time to time. The high wage scale of the times is evidenced by the accepted tenders of Violet Landsdell for firing, Louis Harrison for sweeping and dusting to be done for the large amount of six cents per day. During 1907 a library, map case and other equipment was added to the school, and by 1910 Mr. Wiley who was secretary-treasurer of the school board was to receive an undisclosed amount for his services.

It is worthwhile noting that from the year 1910 to 1957, no addition to the school was necessary, signifying the lack of growth of this area during this period. At this time an oil furnace replaced the coal stove that had serviced the school for fifty years and much needed flush toilets were installed. The interior was also redecorated at this time.

By 1960 the three schools of the Gore, Ebenezer, Tullamore and Castlemore were governed by an area school board consisting of: Chairman, Mr. Watson; Secretary, Mr. W. Fleming; Members, Mr. E. Peachey, Mr. L. Fines, Mr. A. London and Mrs. D. Fines.

CLAIREVILLE

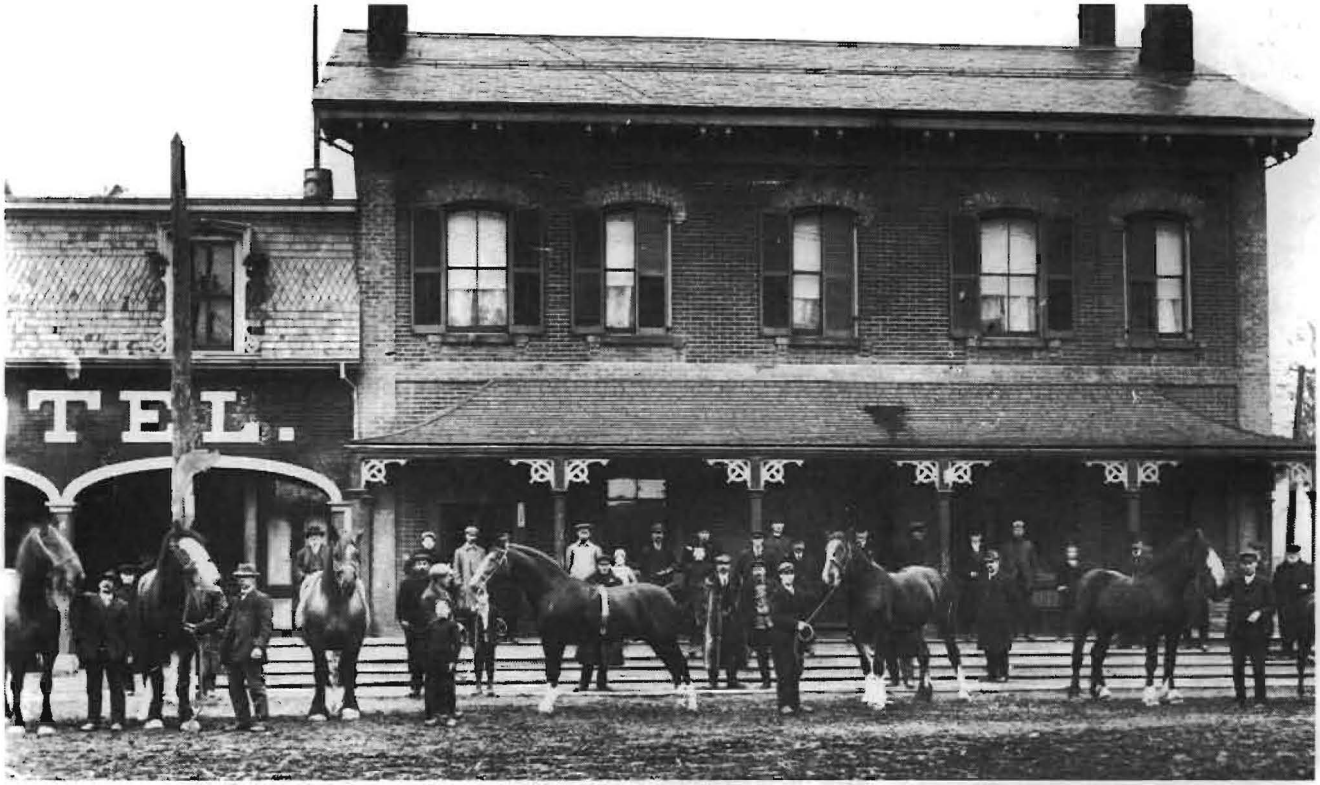
"There's a Tavern in the Town"

The first deep freeze of the river had made skating rinks of the ponds and rivers. The old horse pulling the wagon over the frozen, rutted field looked neither right nor left as it moved towards the creek. The man and boy seated upon the wagon huddled closely together as the winter winds penetrated their meagre clothing. As the horse reached the creek's edge, it waited as though anticipating word from its master, or possibly some inner knowledge made it hesitate. "Giddap," yelled the man, snapping the reins and the horse moved onto the ice. As it approached the other side of the creek the ice gave way and the horse dropped to its belly in the water. Struggling to maintain a foothold, it finally was able to move up onto the bank. In the meantime the wagon had partially capsized, throwing the man into the creek. Burdened by the wet clothing, he managed to grasp some bushes and pulled himself onto the frozen ground. The boy, still intact on the wagon, now on safe ground, jumped down and helped the man to his feet and back onto the wagon seat. They set out for home again by a much longer but safer route.

The conditions about Claireville at this time were duplicated throughout the country. Undeveloped roads, often impassable. Good roads were few and far between during the early twenties, according to Wm. Horan whose father had operated the hotel at Claireville during the eighties. As a boy he had heard his grandparents talking of the early days.

Conditions were such that during the spring months, wagons travelling along newly opened roads often sank to their axles and became stuck. During 1845 efforts were made by a group of citizens to have the plank road extended to Claireville. To this end the Albion Plank Road Company was formed, with John Grubbe, a Thistletown farmer, named as president and the local directors were Jas. Sleightholme, John Kellam, John Porter, John De La Haye and Robert Bowman as treasurer.

It was proposed that the plank road extend from Weston along the Albion Road to Claireville and then north on the Indian Line as far as Coleraine. A branch road from Claireville to Grahamsville was proposed, but never put into effect.



CLAIREVILLE SPRING FAIR AT TURN OF THE CENTURY

Shares were offered to the public at $5.00 each with a maximum number of twenty shares per person to be subscribed for the period of thirty days, when any remaining shares could be bought as desired. Work proceeded in 1846.

Toll gates were set up at the Indian Line and the Gore Road and at the Indian Line and the Tenth Side Road of Toronto Gore. The following toll rates were in effect up to 1853 when the pounds and pence were displaced by dollars and cents: 1 horse and load—3½ pence; 1 horse—tuppence; horse and rider—tuppence; 2 horses and load—fivepence.

Robert Bowman reported there were forty stockholders in the Gore. Some of the members were listed as follows: Elisha Lawrence, John De La Haye, Dickenson Fletcher, Wm. and John Porter, Jas Sleightholme, Sarah Alison, John Erwin, Abel Robinson, Isaac Nattress and Thos. Burrell.

Estimates of the road building were as high as $1,000 per mile and the maintenance costs exceeded the revenue from the toll gates. Public resentment was fomenting at the suggestion of increased rates all along the line and gradually the roads became impassable due to lack of repairs. By 1896 toll gates were ordered abandoned by the Provincial Government and became the responsibility of each municipality.

The Porters, Lawrences, O'Gradys, Dunns, Kings, Cawthras and Bowmans were some of the early settlers in the area. Wm. Porter had obtained 400 acres from the crown extending from the Indian Line to the 8th Concess. The Porters and Lawrences were instrumental in having a Primitive Methodist Church erected in the hamlet. It stood on the site of the present Anglican Church building. The Rev. John Garner was the rector in charge of a large congregation. The Porters became quite prosperous and William, the elder, could be seen driving about the countryside on his fine horse and buggy. He remembers when many of the farmers would hold a fox hunt. Attired in red jackets, white pants and black boots, the hunters would gather at the hotel at Claireville with hounds milling about. Finally they would be off with a tally-ho. Later on in the day they would retire to Champlins Inn at Egton on the 10th Line of Vaughan. The hounds would be treated to a tasty repast of moistened oatmeal balls.

Porter built one of the first brick homes in the district in the year of 1846. He died in 1866. His son, William, carried on with the farming and also found time to represent Toronto Gore as

Councillor from 1868 to 1871 and as Reeve from 1872 to 1875. He was also Warden of Peel County in 1875 and 1884. Porter's other son, Thomas, served Vaughan Township as Reeve in 1884.

Lot 1, Conc. 9 was a military grant of 400 acres to Capt. John O'Grady in 1831. O'Grady, along with his commanding officer, Capt. Connell Baldwin, had formed a brigade of Irish soldiers to enforce military discipline to the people of Brazil at the request of Dom Pedro, the Brazilian Governor, who was a friend of the British Royalty. The venture was ill-conceived, the soldiers rebelled under impossible conditions and demanded to be returned to Ireland.

Later O'Grady and Baldwin formed a large group of Irish adventurers and emigrated to Canada, landing at Halifax in 1828. Many came to Ontario to settle. O'Grady later sold parcels of his land to De La Haye, Wm. Curtis, Chas. Dunn, Jas. King, Jas Cawthra and his last 200 acres to Robt. Bowman.

John Donaldson built the store on the Etobicoke side, later selling out to Robt. Bowman. When mailing services began in 1842 under the name of Humber Post Office, Bowman became the first postmaster. He sold out to John Gardhouse in 1856. Successive postmasters were: Thos. Bell, John Linton, Jas. Robinson, Jas. Linton, Frank Howgill and Mark Ezard. Postal services ceased in 1915.

A blacksmith shop was established on the site now occupied by Kitchener's Service Station. Believed to have been built in the fifties, it continued to operate until 1919, when it was torn down and moved to Woodbridge. There was also a temperance lodge and a cabinet maker. A grist mill operated for a short time on the old De La Haye property. Population in 1880 was about 175.

Today Claireville is but a group of homes on a busy highway, its future in doubt, its past just a memory.

During the fifties farm products were being hauled regularly to the markets in the more populated areas. Inns along the wagon routes received much attention as the passing trade stopped to rest or quench their thirst. Competition amongst the innkeepers became quite keen, striving for a good portion of the business.

An inn had been built at the corner of the Gore Road and the Indian Line at the Lawrence property. Edward Walsh, an enterprising individual, managed this inn, then known as the Poplar Hotel. Walsh contrived to increase business during the winter season when passing traffic was slow. By means of a wheelbarrow, he would make tracks in the snow leading into his inn, simulating

wagon tracks and thereby making the belief that his hostelry was well patronized. The ruse worked quite well evidently.

Tales of ribaldry and fights were such that the area became known locally as Donnybrook. Whither by chance or opportunism, a doctor of medicine located himself in the V separating the Gore Road from the Indian Line. Dr. D. M. Savage was in an excellent position to treat the cuts and bruises of the injured coming from the inn.

It is not known when the inn ceased operation, but the building was used as a residence by local families and the stables used by a Mr. Byrne as a saddle shop and leather repair works. Recently when the conservation authorities acquired this property, it became necessary for the descendants of Mr. Byrne to write off any claim to the property.

The first building presumed to have been built in Claireville was used as a residence and hotel by John Dark. There are no records to substantiate this, however, and Dark passed from this earth in 1844.

About 1870 the Queens Hotel was operated by Patrick Smyth, and the Poplar Hotel by C. P. Royal.

Dr. W. H. Black was the village dentist, Angus McDonald the butcher and Charles Wolff was the local cabinet maker.

On the Etobicoke side and to the rear of Kitchener's store stood an old frame building. A sign above the door signified that this was a religious hall operated by a Mennonite group, and services were conducted there during the 1880's. On December 10, 1883, Jeremiah Duck signed a quit claim deed transferring the church site to Henry Wray, Jas. Moodie and William Linton. Apparently a good many of the local farmers attended this gospel hall.

Other services available in the community were tailor, shoemaker, wagon maker, tannery and saddler's shop. There was also a Temperance Lodge. The Claireville Community Hall and Park Association was formed in 1860.

"Bonjour Mesdames," the ladies would be greeted with a low bow and smile when encountering this fine French gentleman out for a stroll.

A man of intelligence and culture, Jean du Petit Pont de la Haye, had been invited to leave his native land and take up home in Toronto and there instruct young ladies and gentlemen in the language of his country at the Upper Canada College. After many years of teaching, like many others of affluence, he invested heavily

in land, buying 1,000 acres in the Township of Toronto Gore, his property extending westward from the Indian Line to the 7th Concession. This was in 1833. A summer home was built first, the family spending the summer holidays there, and then finally erecting a fine permanent residence.

The De La Hayes were immensely popular in the district, and many garden parties were held at their home, which had been named Les Ormes, after the many stately elms on the estate.

Staunch Roman Catholics, the family worshipped at St. Patrick's on the hill, participating in the many functions of the Parish. As the largest land owner in the area, De La Haye had been granted the honour of giving the village a name. He proclaimed it Claireville, perpetuating the name of his eldest daughter, Claire, for all time.

De La Haye became Justice of the Peace and a courthouse was built on his property facing on the Claireville side road. Judicial proceedings were enacted for many years. During 1867-1868, he served terms as Councillor for the Gore and offered the old courthouse to Council as a temporary meeting place and also to grant as much property as was required to build a town hall. The offer was not accepted. Earlier De La Haye had donated property on the Indian Line upon which to build a Catholic Church. Both he and his five daughters canvassed the district for funds and as a feeling of bonhomie prevailed, both Catholics and Protestants were approached for donations.

The church was opened for services in 1864 with the small building crowded, all faiths being represented that day. Unfortunately, the church was never greatly populated after that day, and after the death of De La Haye fell into disuse, later being dismantled and moved to Wildfield in 1908 to be used as a residence.

His only son, Alcide, served the district for many years as medical practitioner, later moving to the west, where he remained to the end.

A small cemetery was set aside by the church, three persons were buried there. John Downey's body was removed after two days and interred at Waterdown. No visible sign of the cemetery remains today and doubtless will never be found.

Thus passed from Claireville, a family who gave so much of themselves and their earthly possessions and now are practically forgotten.

It was at one of the many garden parties held by the De La

Haye family at Les Ormes, that a young lady unwittingly became the sensation of the day. Apparently harvesting was being done on the home farm and the young lady concerned, along with a group of young folk, went into the barnyard to watch proceedings. Getting too close to the tumbling shaft, a portion of her skirt was caught, and before the horses could be stopped, all her clothing was torn off, leaving her with nothing but stockings and high button boots. No doubt the young lady was greatly embarrassed and I am wondering if she left the district for a while.

Lots 8 and 9, Conc. 9 were registered in the name of Wm. Porter, a native of Yorkshire, England. Settling first in Pennsylvania and working at his trade of contractor, Porter was engaged to work on the Erie, Welland and Rideau Canals. Porter came to Ontario in 1819, settling in Vaughan Township. His son William was born in 1835 on the home farm. There he remained until he reached the age of twenty-five when he moved to Lots 8 and 9, deeded to him by his father. He was married to Mary Peton of Markham Township and they had eight children.

Porter represented Toronto Gore Township as Councillor for four years and Reeve for four years. As President of the Gore Agricultural Society, he was responsible for the advancement and success of the Society, serving in that capacity for four years. He was also a Director of the Peel Agricultural Society for many years.

Joseph, son of William the elder, was unfortunate to lose his life while in the process of cleaning his gun; the loaded gun discharged and killed him. He was only twenty-four years of age at the time. His wife Catharine passed away a few months later, and with her, an infant daughter. She too, was only twenty-four in that year of 1856.

Skill could be defined as knowledge and ability based upon experience, and put to a useful purpose usually ends in profit. Thus Elisha Lawrence settling upon his Allotment 2—Concession 9 in 1822 with a strong desire to succeed at farming and to augment his income by means of this skill, which was road building, of which he had considerable knowledge and experience.

To this end, he approached the Government of Upper Canada with proper applications towards a road building contract in Toronto Gore, stating his skills in this profession, offering as proof of his ability, letters of recommendation from the province of Nova Scotia.

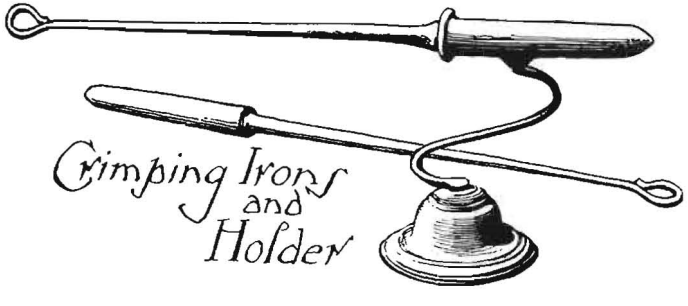
A contract was awarded to open a road from the Indian Line

to The Parish of St. Patrick's on the northern limits of the township, a distance of six miles. This contract stated that the road was to be cleared of all brush, trees removed, leaving stumps no higher than two feet, that wagons may safely pass over without injury to same, and the road to have a crown at the centre, that drainage to the sides of the road be effected.

At this time, he took upon himself a partner, one John McVean, whose skills in the field of surveying were well known, having absorbed the teachings of his illustrious father, Alexander McVean. Together, using these skills, they completed a fine road, true as to line, and to this day, it remains the same.

For this work Lawrence was granted 200 acres in Albion, McVean receiving 200 acres adjoining his father's property to the south side. Later they were granted another contract to open a road from the Indian Line to Weston, that the farmers in Toronto Gore could take their grain to Wadsworth Mills at Weston. The right of way was given through farmlands and Government property and again private land to the Humber River. Today this road is known as Rexdale Blvd., the Government portion existing from Hwy. 27 to Kipling Ave.

John Lawrence, son of Elisha, is said to be the first white child born in the Gore in the year 1830. Another son, Isaac, was born in 1836. Later a daughter was born. Lawrence was one of the first settlers to load a bag of grain on his back and walk to the nearest mill at Weston, a distance of 15 miles. Lawrence was invited to participate in local politics on many occasions, but was content to remain on the farm. He passed away in 1869, his wife preceding him two years before. Both sons continued farming on the old homestead. Isaac died in 1885 and John in 1920 at the grand old age of 90. In this year of 1966, the farm remains idle.



EBENEZER

— "and the Lord said"

Dickenson Fletcher settled upon Lot 4, Conc. 9 in 1836, and while past historical records have stated that he remained but a short time, he evidently did stay for twenty-eight years, selling to the Clarksons in 1864. Fred Lansdell was the next owner and then in 18?? Ira Champlin bought the farm, upon which he and his wife still reside. The first school in the Gore was built on this property, north of the cemetery. Mr. Champlin is a member of Cemetery-on-the-hill committee and is in charge of the restoration project. It is believed that the old monuments will be set permanently in concrete, following the pattern of the Wildfield Cemetery.

Considerable speculation has been advanced in the past concerning one Reuben Sherwood from whom the McVeans purchased Lot 8 in 1819. It has been stated that he could be a squatter, settled here in advance of the earliest settlers. Actually Sherwood was one of the surveyors who laid out Toronto Gore Township, and as part of his fee obtained several land grands from the Crown. Status —land-owner and surveyor.

Joseph Lawson, born of a pioneer family and raised on his parents' farm, Lot 4, Conc. 8, attained considerable fame as an athlete, excelled in field sports. In 1858 he won the North American title for the quarter mile run, establishing a new record.

The Lawsons were also noted for their fine horses. One such animal of good breeding had been carefully groomed to race. After much preparation it was entered at the local tracks where it soon established its reputation for winning. It was only natural that it would be shipped to the New York State race tracks to test the competition. There it continued its winning ways. The Lawsons refused several offers of $500 for the horse, finally accepting $1,500. A fine price for a locally raised steed.

John Burns, one of the strong men of that name, worked as a farm hand on the Lawson farm. Lawson and Burns were good friends. Burns stood 6'1" in his stocking feet and weighed 225 lbs. Lawson was also a fine specimen of manhood, and together they would visit the pubs of Brampton. Burns would become aggressive after a few rounds, challenging one and all to a bout of fisticuffs. Many a free-for-all developed and the two men were often hard

pressed to get away in one piece. Burns stayed with the Lawsons for twenty-five years.

The journey from Whitchurch Township had been long and tiring for Sarah Allison and her family. The sudden death of her husband and his subsequent burial had left her in a state of confusion and indecision. The return to Lot 5, Conc. 9, Toronto Gore which they had purchased in 1832 had seemed the logical thing to do. The old homestead was still habitable and would suffice until a better home could be afforded.

With the passing of the years the children matured and in 1847 daughter Sarah became the wife of Francis Sleightholme. Upon the death of her mother, Sarah inherited the farm. It remained in the Sleightholme family until William transferred the property to Henry Robinson. The old Allison home burned down in 1925. A new bungalow was built close by the former house and is now occupied by Melville and Isabelle Robinson.

Wm. Sleightholme had arrived in the Gore during 1835, settling upon Lot 6, Concession 10. William died in 1841 and son James became head of the family. Sleightholme increased his holdings, buying Lot 5, consisting of 120 acres. He sold twenty-one acres to Wm. Hewgill the same year. Robt. Woodill had purchased a half acre lot from Sleightholme in 1844 on the east side of Lot 6, situated at the corner of Five Side Rd. and the Indian Line. Here he built his home and brought his bride. In the later years Woodill purchased Lot 15, Conc. 13, selling his half acre to John Mason, a shoemaker who plied his trade throughout the Gore until his death in 1886. Travellers wishing to be directed to Brampton were advised to turn at Mason's Corners and proceed west. It was a familiar land mark before the turn of the century, but gradually lost its meaning. Today it is almost unknown.

Wm. Hewgill lived to the grand old age of 90, passing away in 1874. His wife, Alice Sleightholme, preceded him in 1849. Hewgill, a brilliant, intellectual man in his time became the first school teacher in the Gore. He also served as preacher at the school-on-the-hill. Hewgill served as secretary of the cemetery on the hill, maintaining an accurate account of all burials from the first interment. His records were of great value in determining the accuracy of many burials. The Hewgills raised five children, sons Dan and David becoming well known contractors in this area.

The Toronto Gore Council Chambers of 1882 had originally been erected and used as a grange hall. Built by local men from

timbers cut close by, to begin an organization whose aim was to bring the farmers together for the study of agricultural activities and the advancement of a common good from the land, to enable them by co-operative buying to increase the farmer's income. Francis Sleightholme is the only recorded President while Wm. Foster was Secretary. The grange hall became a hotbed for political discussions, so the members disbanded, selling the hall to the Gore Council.

The blacksmith shop to the rear of the grange hall had been operated by John Cooke in 1866. He later sold the business to Wm. Weatherall, who served the community for seventeen years. He later moved to Grahamsville when business became slack, plying his trade for several more years. The old shop now forms part of Melville Robinson's farm buildings.

The incident occurred with the stroke of the hammer. Weatherall was attempting to shoe the horse, a sort of mean cuss, and as the hammer descended upon the shoe nail, the horse jerked its leg, causing the hammer to glide off the nail and hit Weatherall's knee bone with a resounding smack. He let out such a yell that the horse reared up and dashed out through the open doorway of the shop. Just at that moment a teamster pulled up outside the blacksmith's shop as the horse came through the doorway. The teamster was in the process of climbing down when his own team, startled by the appearance of the horse, became excited and started to run. The teamster fell off the wagon onto his posterior, the three horses and the wagon took off in the general direction of the Indian Line. The team evidently ran themselves out, for they were found on the side of the road, near Ten Side Road, exhausted, but with the wagon still upright. The unshod horse was found grazing in a field on the Vaughan side of the road. It has been said that the atmosphere about the blacksmith shop was quite hot for awhile.

Wm. Foster, settled on Lot 6, Conc. 9 in 1828, had originally built a log cabin on Five Side Rd. west of the creek on the north side. When the old couple retired, the farm was divided into two string hundred lots, that his sons would share the good and bad land equally. Foster passed away in 1858 in the old log house. Wm. Foster's twin brother Thomas bought Lot 4, Conc. 10. The parcel contained eighty-one acres. Nothing of interest is known of him.

Lot 7, Conc. 10 became the property of Edward Heenan, a native of Ireland, reputed to be a very intelligent man and a fine

athlete. His son Thomas became a high dignitary in the Roman Catholic Church. Heenan sold to Abel Robinson Sr. in 1837. The elder Robinsons were quite old and upon the father's death, Abel Jr. took over the homestead. His son William made his home on an adjoining farm. William spent a term as Councillor for Toronto Gore in 1894.

John Bland, a native of Yorkshire, England, a man of affluence, settled upon Lot 7, Conc. 10, north section in 1835. John was a keen business man, profitably buying up neighbouring farms when the price was right. He accumulated many farms throughout the Gore. The site of the old McVean mill was one of the better buys. Gordon Bland who passed away this year at the age of 89 was very clear of mind, although an invalid. His insight into the past was very good. The Blands were good supporters of St. John's Anglican Church. The old homestead still remains in the Gore, looking much as it did in the old days.

During Jas. Sleightholme's term as Justice of the Peace, an incident occurred that tested his acumen as a dispenser of justice. "Pig stabbing bees" were common enough in the old days when neighbours grouped together, butchering their hogs as they prepared for the cold months ahead. Whiskey was available to wash the dust away from the throat. There was always over indulgence and quite often arguments would turn into fights. On this occasion, during a heated exchange, one of the men was fatally stabbed. The case came before Judge Sleightholme. After much discussion and deliberation, the verdict of accidental death by persons unknown was handed down. The incident involving many good neighbours was permitted to be forgotten. The unfortunate victim was buried in Castlemore Cemetery. The victim's opinion of the verdict is not recorded.

The whole life of a community has always centred about its place of worship. Here the parishioners would gather in their moments of leisure, to work and pray and sing, with that love and harmony that prevailed in those days.

The First Church

The early settlers came to this vicinity over a century ago, and, facing the privations and hardships incident to pioneer life, proceeded to make homes for themselves and families in a new and strange country. The first report of religious services in the community would indicate that they were held in the schoolhouse built on the cemetery grounds at the Hilltop, that land having been

donated in 1832, by John Eaton and Dickenson Fletcher, early pioneers. These services were conducted by William Hewgill, school-teacher and Wesleyan Methodist local preacher, who settled, in 1832, on the farm now owned and occupied by his granddaughter, Miss Alice Hewgill. About this time a Congregational Church, the second building to be erected in Claireville, was opened for services with Mr. Harris as minister. The Anglican Church now occupies that site. Some years later, a Primitive Methodist Church was also built in the village.

In the year 1829, the first Primitive Methodist Society in Canada was formed under the jurisdiction of that religious body in England, and, in 1830, the first minister, Rev. William Watkins was sent over as a missionary. By 1842 there were four prosperous circuits, viz., Toronto, Markham, Brampton, and Etobicoke, whose connexional business was transacted by their several quarter day boards. At the English Conference held at Newcastle-upon-Tyne in the same year, these four circuits were made into a separate district, and from that time held annual district meetings, for it was not until 1854 that the first Canadian Primitive Methodist Conference met.

In 1847, James Sleightholm Esquire, and Ann, his wife, deeded to the community, the lot on which the present church stands, to be utilized for a church site and cemetery, for the small sum of five shillings—virtually a gift—and appointing as the first trustees, John Kellam, James Nichols, and John Ackrow, of Vaughan; Francis Sleightholm of "Toronto in the Gore," and Thomas Horsley of Chinguacousy, their signatures and seals being attached to the deed, with Daniel Hewgill and Thomas Adams signing as witnesses, the last named being the minister in charge on Etobicoke circuit at that time. A proviso in the deed stated that there must always be five, or more, trustees. The deed was recorded in the Registry Office, York County, on February 3rd, 1848, at 1 p.m. Libra 18, pages 29, 30 and 31, No. 30745. Descendants of the donors of the church grounds have always been connected with both churches.

Many persons entertain the idea that the first Church was built in the early thirties, but thus far have furnished no authentic proof that such was the case. Although it very frequently occurred in those early days that the deeds for church properties were not drawn up nor registered until several years after the land had been donated and built-upon, in this instance the fact that the donors did not possess the land until 1841, upon the death of the father,

William Sleightholm, appears to refute such an idea. Had the church grounds been donated before 1841, then William, not James, would have been the donor, and had there been a cemetery on his property it seems highly improbable that his remains would have been interred in the Hilltop cemetery.

The First Church, Primitive Methodist denominationally, was built of mud brick and most appropriately named Ebenezer. "Hitherto hath the Lord help us." Miss Elizabeth Bland tells that her parental grandfather, an Anglican, supplied the foundation stones and said, "The church has a good foundation because it is built on Church of England stones." He was well rewarded, however, for Ebenezer gave him two good Primitive Methodist daughters-in-law.

Since so few of those living at that time are still in the flesh, and local records are non est, obviously little can be learned of the activities of this church. Services were held at an hour that would not conflict with those at the Hilltop Schoolhouse, and many in the neighbourhood attended both. Some of the few remember that a Sunday School was organized, and, that awards were given to the children has tangible proof in a Bible given to Rachel Ellerby, in 1849, by Ebenezer P.M. Sabbath School and one given to Mary Jane Saul, in 1856, has the name of James Sleightholm, Jr. as Secretary. Printed cards of invitation to the Sunday School anniversaries signed by the same Secretary were sent to the various families. Evidently Ebenezer was very much up-to-date even in those early days. Of course the church was lighted by candles, but that was a great improvement over the tallow dip. The candles had to be snuffed at least once during the service.

Being so busily engrossed during the week with temporal labors, the Sunday services were social as well as religious meetings for the adherents, and the absence of any one was a matter of concern to the others, requiring immediate investigation, for it could only mean sickness, or trouble of some sort. However, one instance is related, when the cause was of an entirely different nature, for a neighbour, calling at the home of Mrs. Sarah Allison to learn what disastrous circumstance had prevented her attendance at church that Sabbath morning, found her very actively engaged in scrubbing her floor. Living alone, she had miscalculated the days and thought it was Saturday. Great was her surprise and mortification, but when telling afterwards of her unwitting fall

from grace, she humorously remarked, "Bairn, I was thankful that I was just done."

Mr. George Kellam, Toronto, recounts an incident occurring in the first church. One Saturday night there had been an extremely heavy snowfall, and, during the Sunday morning service, a very bright sun began to melt the large accumulation of snow on the roof, gradually loosening it and causing it to slide off, covering the windows and darkening the church. The congregation apprehended that the end of the world was at hand. Mr. Kellam comments that there has been a great advance since the early days, in overcoming superstition and its effects.

A list of the families attending the first church would doubtless contain the following names (alphabetically): Ackrow, Agar, Allison, Elcoat, Ellerby, Fletcher, Foster, Hewgill, Horsley, Hutchinson, Kellam, Mason, Nattress, Nichols, Pierson, Robinson, Sleightholm, Sanderson and Saul.

All down through the ages the singing of hymns of prayer, praise, and adoration, has always held a large part in religious worship, among all creeds, and in the absence of musical instruments the singing was led by precentors. James Sleightholm, Jr., a singing master, and a fine singer himself, is the earliest on record to perform this service for Ebenezer. He lived with his uncle, the Squire, and was active in all church work. If a minister, during his travels, learned a new hymn, it was printed on the Preacher's Plan, and sung in church until the congregation learned it.

The parsonage, at this time, was on the east corner of Mr. James Sleightholm's farm, later known more familiarly as Mason's Corner.

A list of the early ministers of Etobicoke Circuit, as obtained are:

Ministers in Charge	**Probationers**
1842-43—J. Lacey	J. Harrison
1844-45—J. Towler	R. Boyle
1846-47—T. Adams	J. Edgar, R. Boyle, J. Shields
1848-50—M. Nichols	T. Bosworth, J. Edgar
1851-54—W. Lyle (Daddy)	R. Cade

At this time the P.O. address of the ministers was Humber, one of the oldest post offices in the country. Its first postmaster was Robert Bowman, a pioneer settler.

Any minister moving to a new field must leave his old circuit not later than February 21st, and be at the new one by March 1st.

To make it easier for student probationers they were allowed to move at the end of 6 months, when their sermons could be used over again for the remainder of the year.

According to data, the first church apparently did duty for approximately eleven years. A letter written by Joseph Stonehouse, of Georgina, Ont., on March 31st, 1857, to his friend, William Dobson, Sr., of Toronto Gore, contains the following—"We were glad to hear that they are going to build a new Chapel at Ebenezer. I would like to come down when it is opened for we would like to hear a good sermon again." Georgina boasted neither church nor minister at that time, depending solely on house to house prayer meetings on Sunday evenings for public worship.

1858 — The Present Church — 1933

So, in due time, a new Ebenezer Chapel was built of bricks made on the farm of James Sleightholm, Sr., the kiln being between the present house and barn. Presumably, the work of hauling material, etc., was done gratuitously by the congregation, such being the general custom in those days. The two rows of pews were divided by a centre aisle, the men sitting on the left, and the women on the right side of the church. The pulpit was built quite high, with steps leading up on either side, the reading desk being draped with red material, and fringe of the same hue. Two long seats were at each side of the pulpit. How many can recall the familiar figure of the Squire. sitting up on the left, with his red 'kerchief carefully spread over his head, a protection from the cold in winter, and from trespassing flies in summer? Opinions vary as to whether the first lighting in this church was by candles or coal oil lamps.

After an organ was purchased, the choir occupied two seats in a raised space at the rear of the church on the left, the male singers sitting behind the ladies. Doors were at the end of choir seats next the aisle. Before the organ was procured, George Julian and Wm. Clarkson were precentors.

Church Dedication

The new church was opened in April, 1858, Mrs. Robert Dobson (nee Hannah Pierson), recalls that her father presented each of his daughters with a new hymn-book for the occasion. Rev. Thomas Crompton, President of Conference, was the minister. It would be fairly safe to assume that the opening hymn (probably sung to the spirited tune of Greene St.) would be "All hail the power of Jesus' name," for that hymn was as popular in those days for joyous

occasions as was Greenland's icy mountains for missionary meetings. However they did sing, "Joyfully! Joyfully!"

"Joyfully, joyfully onward I move,
Bound for the land of bright spirits above;
Angelic choristers sing as I come,
"Joyfully, joyfully haste to thy home"
Soon, with my pilgrimage ended below,
Home to the land of bright-spirits I'll go,
Pilgrim and stranger no more shall I roam,
Joyfully, joyfully resting at home."

This may appear to be a rather unsuitable type of hymn for a joyful event, but it must be remembered that their repertoire of church music was very limited at that time, and also, that in those days of toil and hardship, with few comforts or conveniences and no luxuries, Heaven to them had much greater significance than simply the more desirable of two future abodes when this earth must be forsaken. The "Lute" and "Harmonist" provided much of the church music of early years, and little did those choristers imagine that in less than three-quarters of a century their descendants would sit in their homes and hear those grand old tunes sung by choirs hundreds of miles away! What miracles will another century bring? In the same month as the church opening, the death and burial is recorded of William Foster, one of the earliest of Ebenezer's pioneers. His granddaughter, Mrs. J. Johnston, relates that the Indians were very numerous, and one cold night when a severe storm was brewing, a band of Indians and squaws asked permission to sleep in his barn. The squaws, however, were taken to the house, where, amid quilts and rugs, they slept comfortably on the floor with their feet towards the fire in the huge fire-place. The Indians never forgot his kindness, and often brought him gifts of venison and other game.

Choir and Organists

Sometime in the sixties, an organ was procured for the church and Miss Jane Sleightholm was appointed organist. The music was so much enjoyed that many gathered on choir practice nights at the church, and listened outside. Miss Jane played for several years after her marriage to Mr. Thos. Nattress. Her sister, Victoria, succeeded to the position and she also, for many years, generously used her musical talent in the many services of the sanctuary. She, in turn, was followed by Ida Foster (Mrs. J. Breakey), Lizzie Foster (Mrs. J. Johnston), Lavina Robinson (Mrs. H. McClain), Lilia Lansdell (Mrs. C. Ward), Mae Julian (Mrs. S. Shaw) with Viola Witherspoon (Mrs. Roy Livingston) associate, Alma Moody (Mrs.

H. Keyes) and Mrs. J. Robinson, present organist. All have served well and faithfully and often with considerable sacrifice of comfort and convenience. The choristers have been equally loyal rendering valuable service in the song worship of the church.

Weddings

For being the first couple of the congregation to be married in the Church, John Julian, Jr., and Bessie Fieldhouse were presented with the customary Family Bible on the occasion of their marriage on June 25th, 1927. Rev. G. R. Kitching was the officiating minister, and Mrs. Abel Robinson as the oldest living member of the congregation made the presentation.

On Oct. 29th of the same year, Cecil Judge and Myrtle Hewgill were married in the church by the same minister.

Occupations

By far the greater majority of the descendants of the early settlers have continued in the farming industry, and only a very few have sought professional careers. William Nattress became a school teacher, then studied medicine, and practised for many years in Toronto. His brother, George, chose the ministry and was appointed to the charge of an Anglican Church in New York. Samuel Sharpe, another Ebenezer boy, entered the Presbyterian ministry, but sad to relate, he passed away while still in his prime.

While many of our farmers have occupied the various offices of the township, none have aspired to either the Provincial or Federal Houses. Ebenezer's nearest approach being the election of Samuel Charters, the husband of a former Ebenezer girl, Jennie Pierson, to the Federal House.

Those still living who remember the opening of the present church are: Mrs. Charles Gregg, Mrs. Robert Dobson, Mr. George Kellam, Mrs. Isaac Nattress, and Mrs. Caroline Gregory.

The saddest and most heart-rending event to occur in the history of this community was the death by diphtheria in the spring of 1882 of the four youngest children of Mr. and Mrs. Daniel Hewgill. Within one month they passed away, Johnny, Mary, Fanny, and Kitty, aged 14, 12, 9, and 6 years respectively. Such a shock has never been forgotten by the community and the blow it must have been to that home can only be realized by those who have passed through equally deep waters.

Ebenezer United Church Cemetery

The cemetery at Ebenezer was established in 1847, when

James Sleightholm and his wife Ann, deeded to the community the lot on which the present church stands, to be used for a church site and cemetery, for the small sum of five shillings.

John Smith, stepson of James Sleightholm Sr., who was drowned June 11th, 1836, aged 21 years, was the earliest death to be recorded in the cemetery. His first burial was not in the Ebenezer graveyard, as it was not in use at that time. Relatives state that his remains were removed to their present resting place at Ebenezer at the time of his brother's death in 1848 which is the 2nd death recorded.

The Sleightholm family plot is marked by a fine imported granite stone. Other early church members whose graves are found in the cemetery are Agar, Elcoat, Horsely, Robinson, Clarkson, Dobson, Peacock, Nattress, Lansdell and Emanuel Brown, a much loved local preacher of the 19th century.

In the spring of 1929, a project that had been under discussion for some time, culminated in action. The cemetery was cleared of all undesirable trees and unsightly growth, the grounds were levelled, a new fence put up, trees planted and a fund of over $1000 was subscribed by the relatives of those interred in the cemetery, for the perpetual care and upkeep thereof. As time went on and expenses increased the revenue from the bond was insufficient and the perpetual care fund was increased to $2000. Members of the Cemetery Committee on record were Mr. A. Sleightholm (desc.) Mr. W. T. Dobson (desc.), Mr. Geo. Fieldhouse (desc.), Mr. John J. Julian, (Sec'y. Treasurer), Mr. Melville Robinson and Mr. Bruce Fieldhouse.

Hilltop Gore Cemetery

A cemetery on Lots 3 and 4, Concession 9, Toronto Gore was established in 1832. In that year 'Mr. John Eaton and Dickenson Fletcher gave each of them half an acre of land for a graveyard'; and recorded in the Register of Burials, in beautiful script, one may read, "First corpse buried in this ground, Mary Natris, infant daughter of Isaac Natris, aged 4 wks., burial May 21st, 1832."

On October 1st, 1834, the donors of the land gave a long lease of the above mentioned land to Elisha Lawrence, John Bland and Dickenson Fletcher, as the first Trustees of the new cemetery. A meeting was to be held annually on October 1st when one trustee might retire and another be elected. A record of the minutes reads: on Oct. 1st, 1835, a meeting of the trustees and

inhabitants of the neighbourhood was held in the schoolhouse, Resolved that a book be kept to register all burials in the yard, to contain the name, age and day of burial; John Bland, Dickenson Fletcher and Elisha Lawrence, Trustees. This registry was faithfully kept for many years and contains some very interesting and heart-rending entries.

"In 1856, Joseph Porter, son of William Porter, died May 11th, buried May 12th, 1956, aged 25 years—his death was caused by the accidental discharge of his own gun. He had been married 7 months." Following this,—"Catherine Porter, wife of the late Joseph Porter, died July 23rd, buried July 25th, 1856, aged 24 years and 9 months. Her infant child, which only breathed a few times after its birth, was buried in the same coffin with its mother". Of the first eight burials in the registry, five were babies. At least half of the 275 burials recorded were small children. In the spring of 1882 the four youngest children of Mr. and Mrs. Daniel Hewgill, Johnny, Mary, Fanny and Kitty, aged 14, 12, 9 and 5 years respectively, died within one month, of diphtheria. The first death from cancer was recorded in 1889, that of William Wiley. In 1895 the death of Daniel Hewgill was recorded: "Died May 7th, Buried May 9th, aged 70 years, 8 months and 17 days. The funeral procession consisted of 90 carriages. Rev. G. K. Adams preached a sermon on the occasion from 11th ch. of John, V. 25, 26". Daniel's father, William Hewgill, who had been a school teacher and local preacher, died in 1874, at the age of 90 years. Both William and his son Daniel had served as Trustees of the Hilltop Cemetery, as had other prominent pioneer residents, namely, James Sleightholm, Thomas Foster, Robert Bowman, William Foster, Emmanuel Foster, Thomas Nattress, John Lawrence.

As years went by, because of hard times, and lack of interest, the yard was neglected. The burials which took place were mostly relatives of those buried previously.

In 1932 Samuel Hewgill, a son of the late Daniel Hewgill, sought to create a new interest in the cemetery. A meeting was held at the cemetery in May and the following trustees were elected, Isaac Lawrence, Francis Nattress, Ira Champline, Samuel Hewgill. A collection was made from the descendants of those buried there, to buy a new fence also culverts and new gates for both entrances. The Trustees with their families had several work 'bees'; the driveway was graded, new culverts installed, the

EBENEZER SCHOOL, BUILT 1891
Now used as the Township Council Chambers

cemetery was cleared of shrubbery, a new fence erected and gravestones re-set.

In 1959, when the Claireville Fair Ass'n disbanded, $1000 of the funds was allotted to the Hilltop Cemetery where many of the pioneers, who had been members of the Claireville Fair Board, were buried. That year, after being fully advertised, a meeting was held for the purpose of electing trustees for the cemetery. The following were elected—Harold Lawrence, Chairman, Everard Kellam, Mrs. Chas. Johnston, Harry Fieldhouse, Ira Champline as Sec'y-Treas. A name chosen, "The Hilltop Gore Cemetery". A motion of appreciation was moved to Ira Champline for his faithful care of the past records.

It was directed that the $1000 donated by the Claireville Fair Board be set aside as a Perpetual Care Fund. At a later meeting action was taken to clear up the brush and improve the condition of the yard. Since then further improvements have been made; the ground levelled and the larger stones set on concrete foundations and re-lettered. It was agreed by the Trustees that the flat stones be moved and built into a concrete cairn with a stone to commemorate the Pioneers of Toronto Gore.

CASTLEMORE

"The good old days"

There's a little stream runs through my father's homestead,
Its rippling waters shine as clear as day.
What would I not give to live again the daydreams
That I had beside that stream far, far away.
What would I not give to see my old companions,
Those precious friends I knew in the days of yore;
How their memory seems to claim recognition
And in spirit takes me back to Castlemore.

These words penned by an old time scribe sixty years ago, reflect the sentiments of native sons and daughters away from home.

The opening of the Gore Road in 1822 provided ready access to the immigrants pouring in from the British Isles and United States, to the fertile soil of Gore and Albion Townships. By 1835 almost all parcels of land had been homesteaded, settlers already living in small rough shanties, the logs for the home hewn by their own hands from the primeval forest that extended from Donnybrook (Claireville) to the parish of St. Patrick's to the north, a distance of six miles.

The nucleus of a community centre began with the erection of an inn on Lot 11 — Concession 10 and the Gore Road in 1834. Constructed of logs, a single storey building, it nevertheless provided sanctuary and sustenance to the farmers going to and returning from the markets to the south. Several small dwellings appeared to the north of the inn. This property on Concession 10, consisting of lots 10-12, was held by the Anglican Church. To the west of the Gore Road on the trail to Stanley's Mills, two more dwellings were built. The erection and opening of a general store in 1842 provided the necessary impetus for more industry to locate nearby.

Joseph Cullingham opened a wagon shop on the north-west corner. A Blacksmith Shop to the south on Lot 10 — Concession 10, the smith being Patrick Fanning, was kept busy by the local farmers with horses to be shod, the forge ever aburning, forming tools and implements as required. A Mr. Eckels followed next and finally Milton Young, who remained until the shop closed. Another tavern opened on the George Jackson property on the Ninth Con-

cession and the Tenth Side Road, known as Jackson's Inn, it was also used as a polling division for Ward 3 in 1849. Mr. Jackson was the returning officer. The old inn on Lot 11 had been replaced by a much larger two storey building with a driving shed attached to the north side, a large room over the driving shed was used as a meeting place. The new building was known as the "Traveller's Home Inn" and was operated by the Hazzards who also owned the store. It was used as a polling division for Ward 4 with John Adams as returning officer.

Gradually the enveloping forest receded under the impelling force of the axe; new fields tilled and seeded were lush green with the spring. The old dwellings were being replaced with neat frame homes, the lumber milled close by, and were built larger and warmer to accommodate more sons and daughters, the bulwark of any settler's farm.

Castlemore, named by a local Irishman after his old hometown, was assuming the status of a hamlet with over a hundred souls in the area. It was no longer necessary for the children to walk down to the school on the hill, now that the new one was open on the Patrick Dougherty property, Lot 12. The first teacher was Mr. Theophilis Norton.

The Anglican Church had become the focal point of the community, the large congregation working together in harmony providing an outlet in which to share each other's joys and sorrows, to gossip and to play. Garden parties held on the spacious lawns of the Kerseys, Blands and others, accumulating a church fund, became a highlight in the lives of these plain folk at a time when entertainment was a matter of inspiration. Chicken, oyster, salmon suppers, set upon impromptu tables, provided an abundance of food, set off by snowy white tablecloths, whetted the appetite of the holder of a twenty-five cent ticket of admittance. As much as $114.00 had been realized at one of these socials, supported by Catholics and Protestants alike, good neighbours all.

The community began to prosper, with bumper crops and good market prices which brought new affluence to the farmers, who responded by buying new wagons or buggies. Fine horses, sparked by brightly ornamented harnesses. The locals, resplendent in their Sunday best, rode up and down the concession roads. The inns were frequented by the farmers and business men alike, and it was only natural that a certain amount of boasting would be done about the quality of their horses. Considerable betting went on as to who

owned the fastest horse, which usually ended in a race; the Gore Road becoming a race track. Words passed down through the years, related by the late Wm. Kersey, exemplifies the excitement that prevailed each time a race was run. Starting at the inn, and then down to Ebenezer corner and back, the loser usually paid for a round of ale.

It has been remarked that young couples of today lack the feeling of romance which prevailed in the horse and buggy days, when Dobbin could be depended upon to return home without the necessity of using the reins, leaving the lovers to concentrate upon themselves.

Social activities reached a high point at the end of the century when Castlemore became quite famous for the fine dances held in the hall at the inn which was now known as the "Morning Glory Inn". A group of men calling themselves "The Young Bachelors" sponsored at the dance every other Friday evening, with couples coming from as far as Alliston and Tottenham. It was quite permissable for a young man to escort several ladies to these affairs, which also included a late snack for the sum of twenty-five cents. Mr. O'Leary operated the wagon shop at this time and used the hall as a paint shop during the week, but on the night of the dance, the hall would be spic and span and gaily bedecked with bunting and evergreens. O'Leary's band provided the music for the waltzes, reels and square dances, with Wm. Kersey, J. Julian, Geo. Ezard and F. Pendergast acting as floor managers. It has been said that the gowns of the ladies were beautiful to behold and described as; point lace, renaissance, battenburg, panne velvet, chiffon broadcloth and crepe de chine, resplendent to the beholder, and made many a heart beat faster.

Over the years the Castlemore Store has been serviced by the Hazzards, Ezards, Lamphiers, Hoopers, Mattie Byrne, Wm. Grant and Taylors. Postal services were inaugurated January 4, 1854, with Michael Broughton as Postmaster who remained until 1855, followed by John Murphy from 1855 to 1863, John Hooper 1863 to 1867, Frances Hazzard 1868 to 1873, George Dale 1874 to 1883, Charles Lamphier 1883 to 1885, John Taylor 1885 to 1918. At this time rural mail delivery began and the Post Office was closed. The mail was first brought to the post office by horse and wagon from Weston and later by train to Kleinburg.

Castlemore boasted of an Orange Lodge way back in 1834; L.O.L. Victoria #168 held its meetings in the local inn. John Care-

foot was master at this time, and evidently this was a lively group. After the meetings the men would retire to the bar where beer could be bought for ten cents a gallon or whiskey for twenty-five cents a gallon. The average pioneer, due to his rugged outdoor life, could and would drink large quantities of the wet stuff, without ill effects.

Walks were held regularly up and down the Gore Road. July 12th being a special day, every one assembled early at the inn, full dress the order of the day. The Worshipful Master ready with his horse had his men assembled behind him. Some of the members who had slipped into the inn for a nip or two were being ushered into place. Brother Wm. Bell began a tattoo on the drum as the signal for the march to start. The women gathered together in a group chatting, moved away as the drum beat sounded. Then the parade was away, followed by cheering children and barking dogs. The walk would be as far as the cemetery on the hill, where the brethren would rest before resuming the journey back to the inn, and the picnic lunch which awaited them. Victoria Lodge on occasion visited the Mono Mills district celebrations, large groups going by horse and wagon. I have been unable to determine when the lodge disbanded, quite possibly before Coleraine Lodge was formed in 1856, as several former members of Castlemore Lodge appeared on their roster.

As he came over the rise of the hill, Adam Elliot could see the large group gathered beside the Inn, very much like the reception he had received at Stanley's Mills the day before. Gently urging the old horse on with a flick of the reins, he smiled as some of the children came running to greet him as he approached the gathering.

Word had passed from settlement to settlement of his coming; his arrival creating great excitement, for his services were greatly in need. The worship of God and desire of spiritual guidance was ever apparent in the hearts of these fine people. As an Anglican Missionary, he travelled York County, over rough terrain, dense bush, marsh land, to preach the word of God, visiting each settlement as often as he could.

Here in Castlemore in the year of 1835, standing in front of the throng, he observed the way the worn bibles were grasped tightly in toil worn hands. Bowing his head, and with palm raised upward, he began to pray. Then as the minister opened his bible and read, the group quietened down, listening to his every word. They sang

the old hymns, voices ringing and blending in joyous song, with vibrant hallelujahs and amens. After the service the young folk would gather, shy and self-conscious, to be joined in Holy Matrimony.

What a great feeling of fulfillment it must have been to these itinerant men of God to be so close to the hearts of these people, to be welcomed into the bosom of some family, to rest and be fed well, and for the home folk to hear the news of the outside world.

It was a hard life, this constant travel, but slowly villages began to form, meeting places and churches were built and schools started. Then possibly an opportunity would arise to remain in one place for a while, to work and pray together and plan for the future.

In 1825 York County was divided into missionary districts with travelling missionaries placed in charge and parishes organized to care for them. The Rev. Thomas Phillips, a York grammar school teacher, was made supervisor, making many trips to the Gore to hold services. The Rev. Adam Elliot succeeded and continued with services in homes and barns.

The Diocese of Toronto was then set apart with the Rt. Rev. John Strachan consecrated as Bishop in 1839. He made frequent visits to the Gore, always to capacity crowds. One meeting was held in the home of Thos. Clarke on the Ninth Concession, and when the crowd eventually overflowed the house, they moved into the barn. The day was most stormy, so blankets were placed over the doorway and windows to protect the gathering from the snow.

Then in 1842, the Rev. James Mockridge, now in charge of the district, held a confirmation meeting in the barn of John Bland on the Ninth Concession. A committee was formed at that time to consider ways and means of getting donations towards a church. Those appointed for the proposed fund were: John Bland, Thos. Clarke, Jr., Wm. Hazzard, Thos. Parr, John Kerford, Henry Parr, Sr., Jas. Clarke, John Splan, Edward Kersey, John Erwin and Eli Crawley. Others contributing were John Craven, Samuel Haycroft, Thos. Paul, Christopher Shore, Wm. Mark, Jas. Maw and Jas. Shorkiss.

By 1845 sufficient moneys had been collected to begin the church on property donated by John Erwin on the north-east portion of Lot 9, Concession 9. The church was opened for religious services on January 18, 1846, with the Rev. George Hill conducting the service, assisted by Rev. Thomas Phillips. It was a spacious

building, having a gallery but no chancel. There was a pulpit and reading desk, each having a winding stair. Under the pulpit was a desk for the Clerk who read the responses. The offering was collected by means of a box on a long pole.

In 1858 Rev. John Carry was incumbent and during his term the parish was divided, Woodbridge being cut off in 1863. The ministers who succeeded Rev. Carry were Rev. Middleton, Rev. Grant Broughall and Rev. Morley.

The night of May 24, 1866, was a memorable one for the parishioners, when entering the church on the following morning found the interior in a state of great disorder and ruin. Entry had been forced into the church and the pulpit was wrecked, the altar railing pulled down and scattered, the Bible torn into pieces and scattered about inside and out, the reading desk was broken and windows were smashed. The church property was so badly damaged as to compel the whole community to rise up in anger at such depredations.

Large sums of money poured into the treasurer as a reward leading to information and apprehension of the culprits. Many fine Catholic families in the district contributed towards the fund, respecting the loss of their Protestant friends. Within the week the culprits were discovered and clemency was granted upon payment for damages, leaving punishment to their parents' discretion. Graciously their names were withheld from print.

The church boasted a fine choir, and was led in song by the local blacksmith who played the old hymns on his bass viol. Later a melodion was added to the musical section. Two of the local young ladies, Misses Mary Clarke and Libby Splan, canvassed the district for funds towards the purchase of an organ, saying 'any amount accepted if you please'. The young ladies must have charmed the local folk because a fine organ was bought and how the voices rang out that day.

During the Rev. Morley's incumbency the present church was built and opened for services on October 23, 1888. The crowd was so large that the guest minister, Rev. John Carry was compelled to ask part of the overflow crowd to go to the old church where the Rev. Morley conducted the service.

In 1917 when Mr. Evans became Rector, the Parish was rearranged. Castlemore being placed with Woodbridge. During 1927 the Rev. J. H. Kidd became rector of St. John's, Castlemore, and Christ Church, Woodbridge. In 1928 a committee was formed

CASTLEMORE WOMEN'S INSTITUTE — 50TH ANNIVERSARY 1960

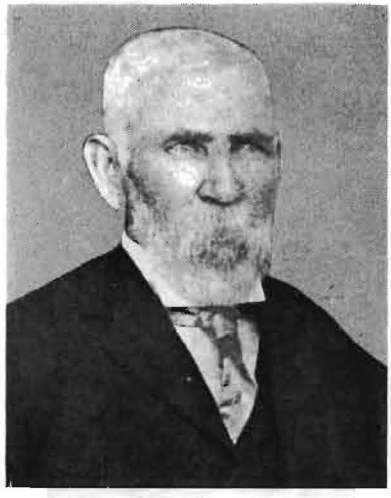
to establish a fund to be held in trust and the income used for perpetual care of the cemetery. The Church was redecorated in 1935. Celebrations were in order for the 50th Anniversary of the present church and a large crowd enjoyed an afternoon of games and songs. Many old friends became united again to talk over the old days. Judge George Morley, son of a former rector, gave the address. Mr. Perkins Bull outlined the history of the Parish. The Rev. Kidd retired after seventeen years of faithful service, being succeeded by Rev. B. P. Smith, an R.C.A.F. Padre with missionary experience among the Eskimos. His genial Irish wit was an inspiration to the parish.

One hundred years of community service was celebrated in 1946 and at this time the transition from candles to lamps to electricity was completed. The seating plan was altered in 1948 to provide a centre aisle, a new pulpit was installed and the platform in the Chancel was extended to seat the choir. A new carpet for the Chancel and Vestry completed the change, a donation of Miss Mary Bland. And finally in this year of 1966, the old church still carries on. After one hundred and twenty years of continuing religious teachings, this church has a most deserving special niche in the hearts of its people.

Today Castlemore is but a name, distinguished only by signs on the corner store and Anglican Church notice board. Gradual decay set in with the advent of World War One, when the young men left the farms for service overseas or to work in the war factories. Very few have returned to stay; gone is the blacksmith, the shoe shop, wagon shop, and beef ring. The inn is now the residence of the Burne family. All those things that made a small centre hum have disappeared. Only the good land remains.

History of Castlemore Women's Institute

On January 19, 1910, this society was organized at a meeting in O'Leary's Hall, Castlemore. The first secretary was Mrs. George Wiley and the first president was Mrs. Nicholas Harrison. There were 14 members which grew later that year to 62 members. In 1911 a June picnic was held on the lawn of J. G. Julian, which became an annual event till recent years when bus trips have become more popular. Garden parties were held during war years and Red Cross work actively engaged in. School fairs were popular and the Institute served noon meals and conducted a booth at the fairs.



THEOPHILUS NORTON
Castlemore's First School Teacher

In 1918 a Domestic Science course was sponsored with 30 girls attending. Since that time, we have had short courses in "Quilting" with Mrs. Jos. Julian as leader, "Refinishing Furniture" with Mrs. Wilfred Brooks as leader, "Buymanship" under Mrs. Norman Black, "New Shades for Old Lamps" under Mrs. Wilfred Brooks and Mrs. Marshall, "The Third Meal" with Mrs. Lorne Maw and Mrs. L. Westlake, "Hints for Home Nursing" with Mrs. Fieldhouse and Mrs. Chas. Fines, and last winter "Vegetables with a Flair" led by Mrs. Walter Brooks and Mrs. Wilfred Brooks. Through the years catering for community projects has helped finance the furnishing of rooms in Peel Memorial Hospital Extension Program.

In 1935 a 25th Anniversary meeting was held in Claireville Hall and in 1960 our 50th Anniversary Party was celebrated with twelve members still active who had been members at the 25th Anniversary, Mrs. Wilfred Wiley, Mrs. W. Kersey, Mrs. E. Johnston, Mrs. J. J. Julian, Mrs. A. E. Johnston, Mrs. N. Black, Mrs. H. Fletcher, Mrs. J. Parr, Mrs. S. Shaw, Mrs. Wm. Hunter, Mrs. A. Wiley and Mrs. Wilfred Brooks. These members were presented with a W.I. silver spoon each. Of these, only eight are present members with one charter member, Mrs. Jos. Julian.

In 1941 we adopted the suggestion of Lady Tweedsmuir to keep a record of our community with its farms, homes, schools and churches. This has been kept under care of the following curators: Mrs. Wilfred Brooks, Mrs. Norman Black and Mrs. J. J. Julian.

Two of our members are on the Centennial Committee for Toronto Gore, Mrs. Wilfred Brooks and Mrs. Walter McCabe, and are presently engaged in compiling a History of Toronto Gore.

WILDFIELD

Saints and Begabers

The Indian with his pipe of peace
Has slowly passed away
But the Irishman with his piece of pipe
Has surely come to stay.

And stay they did, to start a new life, a better life, to build and rear, play and pray. The joining of sons and daughters of the old families in holy matrimony created a new alliance between the Pollards, Byrnes, Murphys, Dohertys, O'Learys, Fitzpatricks and others.

Early records kept by parish priests, preserved through the years, bring to light the formation of the Parish of St. Patrick's, as it was known until 1891, when it became Gribbin, and finally Wildfield.

Parish History

The visit of Bishop Marocco to the newly completed homes of the Family Homebuilders Co-Operative, in Marysfield Subdivision at Wildfield calls for a review of the history of St. Patrick's Parish, Toronto Gore. The Marysfield subdivision is part of the two hundred acres of Lot 17, Concession 10, in Toronto Gore township, which were deeded in 1834 to Bishop Alexander Macdonell, the Rev. Angus Macdonell and the Hon. James Baby in trust for the support of the parish. Catholic settlers had already been residing at the south end of Albion and the north end of Toronto Gore since the opening of the area for settlement in 1818.

Some of the first settlers in the vicinity were Alexander McVean, Edmund Pollard, Peter Fitzpatrick, Martin Byrne, William Harrison, John Murphy, Daniel O'Hara, Patrick Doherty and Thomas Smyth, whose descendants still live on in the vicinity. The first visit of a priest to this new settlement was probably in 1822, when Bishop Macdonell is said to have administered the last sacraments to Alexander McVean, Jr., and remained for three days.

Until 1829, the settlers' nearest centre of worship was St. Paul's in the village of York (now Toronto). Whenever they could they would trek the twenty-five miles to attend Mass and receive the Sacraments. In October, 1828, Father Angus Macdonell and William Bergin petitioned the Lieutenant-Governor for the grant

of the 200 acres of Lot 17, Concession 10. The petition pointed out that the Gore of Toronto was the most central location, and therefore the most fit for a place of worship from which the settlers of Caledon, Albion, Chinguacousy and Toronto Township could be served. Shortly after the receipt of this petition, the government passed an order-in-council recommending that upon payment of the patent fee, the grant be made to the trustees Bishop Macdonell, Father Angus Macdonell and the Hon. James Baby. Almost a year passed before the land was made finally available, but the patent fee remained unpaid, and the deed was not issued until 1834.

In the meantime, during the summer of 1828, Colonel Connell Baldwin. Captain John O'Grady, and members of their Irish Brigade that had served in Brazil, arrived at York. They settled in and about the southern end of Toronto Gore Township. Colonel Baldwin obtained 400 acres on the sixth line of Toronto Gore Township and there erected a home, barns, a school and a church.

Along with the settlers there arrived a priest, Father William John O'Grady. After being secretary to Bishop Murray of Cork he had joined the Brazilian expedition. Now he remained for a while with Father Angus Macdonell, then made a flying visit to St. Raphael's in Glengarry county, which was still the Bishop's residence. He returned to York and soon the Bishop transferred Father Angus to Bytown and appointed Father O'Grady apostolic missionary of the town of York.

Father O'Grady's parish included what was then called the Home District. It is now the counties of Simcoe, York, Peel and Ontario. This zealous priest really started out to cover the ground. On March 9th, 1829, he wrote a report to Bishop Macdonell on his work in Peel county:

"I have made two missions in Toronto and adjoining townships; the most of our people there have been admitted to Holy Communion and have entered with a praiseworthy zeal into a spirited subscription for the erection of a church in some central location. The amount already exceeds £45 and I have no doubt but it shall be equal to £90 by my next visit, as I have made arrangements to facilitate the exertions of a committee whom I have appointed to wait on the inhabitants individually and to receive their names as subscribers.

Had Your Lordship been here as I expected you would, I think we should be enabled to purchase the material early in the

spring and proceed in this business with some vigor, for you could have easily arranged a difficulty with which I did not conceive it prudent to interfere, namely the site of the intended Church, about which there has been expressed a considerable difference of opinion."

The main source of this dispute was Peter MacDougall, who wished the church built close to his mills at Erindale on the Credit River. In this opposition we find the reason why the grant of land at Wildfield was not accepted until five years had passed.

Later on that same year Father O'Grady visited the north portion of Toronto Gore Township, and also Albion. He wrote Oct. 29, 1829, one of his many letters to the Bishop concerning this visit.

"In Albion, too, our poor people are making an exertion to erect a church in conjunction with the people of the northern part of the Gore of Toronto, Caledon and Chinguacousy, and I hope in the Lord they will be able to succeed. They are certainly well disposed. I have assured them in the different townships with a view to excite their emulation in this matter, that the first frame church to up by them, of twenty-eight feet by forty-six feet, should be the parish church for the townships and the principal residence of the clergyman to be appointed by your Lordship. This appears to have a happy effect. They have had already several meetings on the subject."

There the matter rested when at the end of January, 1830, Father Edward Gordon arrived in York to serve as an assistant to Father O'Grady. In sending him the Bishop had written Father O'Grady, "Mr. Gordon possesses the genuine spirit of the apostolic missionary blessed with solid judgment and good sense." His letter of appointment gave him the title, "Rector of Toronto and Adjala Townships." Immediately he set out on a sick call to Adjala Township. He remained there and in Tecumseth for a week, and then returned to York. Then he set out on February 16th on a regular tour of the townships of Toronto, Toronto Gore, Albion. Mono, Adjala, Tecumseth, West Gwillimbury and Thorah, when he made his way back to York again. The journey taught him that he could not attend to his work without a horse. "I find I cannot do without one, as the people have no horses to convey me back and forward." For three and a half years he continued his missionary journeys which took him from Bronte on Lake Ontario to the shores of Georgian Bay near Coldwater, and on

occasion on to Niagara and across to Newmarket. The records of his journeys is clear to anyone who examines his register of Baptisms, Marriages and Funerals, which is still kept at the Chancery Office in Toronto.

While the deed for the property at Wildfield was not yet obtained, the settlers there set about clearing the land for a cemetery. Thomas Russell, while engaged in this work remarked that were he to die suddenly he would like to be buried where he then stood. Father Gordon entered the account of his death and burial, "Thomas Russell, who was accidentally killed on the 12th inst. by the fall of a tree in . . . the spot where his remains now repose . . . may his remains rest in peace. Amen."

At the south end of Toronto Gore Township Colonel Baldwin and his soldier settlers completed their log church in the same year, and it was dedicated to St. James. The sacrifice of the Mass was offered there by Father Gordon, and at the beginning of 1831 Bishop Macdonell heard from Father O'Grady.

"You cannot conceive what good has been done by our little church in the Gore of Toronto, it has not only made our people there more religious, but has also excited a spirit of emulation amongst the Catholics of every township in the district."

In November, 1829, Father O'Grady had petitioned the Lieutenant-Governor for a grant of land for a church in Adjala Township, and on May 29th, 1830, Father O'Grady wrote: "We are preparing to commence the Adjala church. I think we shall shortly have one in Trafalgar . . . Rev. Mr. Gordon is doing well as a missionary." Both churches were completed before 1834.

In Toronto Township, just over the border from the Gore, Father O'Grady wrote: "I have attempted a Sunday school on a small scale at old Mr. McGuire's, to be conducted by his daughter, and I hope it may succeed. Under the auspices of a resident clergyman I think it could not fail." His judgment proved sound, for old John McGuire offered Father Gordon two acres of land on the fifth line for a church, graveyard, and cemetery. The offer was accepted, the land was cleared, and construction was under way in May of 1833.

Already, in October of 1830, Father O'Grady had realized the heavy burden which weighed on his young associate; "I send you enclosed a letter from Rev. Mr. Gordon to me," he wrote the Bishop, "from which you may form an opinion of the difficulties he has

to contend with. He is a sensible, modest, unassuming man, and very willing to promote the cause in which he is engaged to the utmost extent of his ability, but then his means are limited and must continue to be so, as long as he is under the necessity of carrying a large trunk with his vestments, a large folio missal and an altar stone weighing about a quarter of a hundred, on the pommel of his saddle from township to township. I feel that this is more than we have a right to expect of him." Late in 1832, the bishop wrote to Father William Peter MacDonald at Kingston: "The Rev. Mr. Gordon has been pronounced by his physician as unfit for any duty during the winter." But we find him after only one month's vacation, back on the mission. However, by the end of May Father Murtagh Lalor had taken over the north end of Peel County, and at Adjala he began his new register on June 22, 1833. The eighteen priests in Upper Canada were all called to a conference at Kingston on July 12th, and Father Gordon remained there until 1834 to recoup his health while acting as an assistant to Father William Peter Macdonald.

In the month of August Father Patrick Foley made a tour of the missions. Father Lalor continued the work through the fall and winter and in March, 1834, Father Gordon was recalled from Kingston to Toronto. Father MacDonald protested the recall, as he valued highly the services of the young priest. The Bishop answered: "The spiritual wants of the surrounding townships and the mortal and infectious disease (the cholera) raging in the city render his presence necessary. When Mr. Gordon went to Kingston it was not with the view that he should remain there, but merely for the recovery of his health. Mr. Gordon is too efficient a missionary to leave him as vicar when he is capable of being a principal."

At that time, Feb. 3, 1834, the deeds for grants of land in several parts of Upper Canada were made over to Bishop Macdonell, his Coadjutor, Bishop Gaulin, and the Rev. Angus Macdonell. Among them were the grants at Toronto Gore, and Adjala. Father Lalor was appointed as the missionary priest for the first of these two centres and the missions dependent on it. Wildfield, then known as Grantuile, from the well-to-do Scotch settler who had just arrived in 1833, Simon Peter Grant, became his principal centre of activity. He planned and built a frame church for that spot. It is thus the first church dedicated to St. Patrick in the province of Ontario. Meanwhile Father Gordon took turns with Father McDonough in

looking after Toronto and Toronto Township. Then he was appointed to take charge at Niagara.

During Father Lalor's time St. Margaret's Church in Tecumseth was completed, a solid log structure. It was later given a board covering and still stands though not in regular use. The first church in Albion township was built in 1834, also a log structure, at Lockton, two miles north of the present church, and in the same year Cornelius Murphy donated four acres at Silver Creek in Caledon Township, where a log church, St. Cornelius soon stood.

The Irish immigrants coming from poverty and the unbalanced potato diet of Ireland proved very susceptible to ship fever or cholera. Many of them died on the way over or soon after their arrival. The great years of immigration from Ireland into this area were 1828, 1832 and 1834. By the time that Father Lalor was moved to Picton in March, 1837, a great many of the farms were being cleared.

The new priest appointed to the Gore Mission was Father Eugene O'Reilly. He was born in 1796, at Drumlomine, in the diocese of Ardagh, County Cavan, Ireland. He married and settled down to the life of a farmer there. But his wife died, and the widower with his young daughter, Margaret, emigrated to Canada in 1832. After making provision for the care of the girl, he soon entered the classical college of Chambly, along the Richelieu River, south of the St. Lawrence, near Montreal. On June 19, 1836, at Montreal, he was ordained a priest by Msgr. Joseph-Norbert Provencher from St. Boniface in the Red River valley. A few months later, in March, 1837, he was appointed to his first and only parish at Wildfield, there to remain until the end of 1860, only months before his death. At the same time, Adjala, Tecumseth, and the north end of King Township became a separate parish. Toronto Township had been in the charge of Father Peter Polin, but he died only a few months after Father O'Reilly's appointment to the Gore Mission, and the care of Toronto Township and Halton County devolved upon the younger priest. Only after 1856 was he to find the parish boundaries cut back again to what they were on his appointment. As with Father Gordon previously, he travelled from the Gore to the Fifth Line, stopping overnight at Colonel Baldwin's, and saying mass at St. Bernard's; from there he would ride his horse to Streetsville, rest at Richard Cuthbert's home and hold services in that cobbler's shop; thence he would attend to Trafalgar, Oakville and Milton, and make his

way back to his home. In similar manner he cared for the north end of the parish. From 1840 to 1845, the registers show regular entries from Weston. Heroic courage and stamina enabled him to continue this strenuous routine until he finally received a curate in 1859, Father Joseph Michel.

He was a builder also. He enlarged and completed the parish church. Under his leadership a new frame church, 36 by 48 feet in size topped by a spire arose in 1843 on the hill-top site in Caledon. Only a short time later, probably in 1845, Michael Dwyer donated land at Centreville, in Albion Township, and a roughcast church 60 by 40 feet was erected on the new site, replacing the log church only eleven years old at Lockton.

Only nine months after his arrival the rebellion broke out. Father O'Reilly's influence kept many of his Irish parishioners from taking part in it. In 1835, Colonel Baldwin had taken command of the 6th Regiment of North Militia, and now in the crisis he was given a command. His men were without proper equipment. He pledged his personal credit, and fitted out twelve hundred men, mostly Irish in descent, but mingled with Scots and native Canadians. With his unit, he garrisoned the Niagara frontier during the dangerous days until the spring of 1839. When the unit was disbanded the government was lavish with praise for the Colonel, but when he was sued for equipment that he had rejected as inferior in quality, the jury brought in a verdict against him, and the Colonel was forced to hand over his private fortune, even his half pay, to satisfy the judgment. All he had left was his pension for wounds, and his farm.

Until that time he had operated at his own expense a school on his farm that he could no longer afford. But in 1841 the first Separate School Act was passed, and a board was formed and a school erected just over the line in Etobicoke Township. Colonel Baldwin served on the board for several years.

In the early summer of 1847, Bishop Power and the Colonel went to the fever sheds at the waterfront in Toronto. The Colonel offered to turn his own home into an isolation hospital. Soon permission was given by the authorities and the Colonel brought home a dozen immigrants who had not shown signs of the disease. The children were sent to a neighbour's home, Mr. and Mrs. Thomas Smyth came to aid, and the house was a hospital. The patients sickened, some died, and some got well; the dead were buried alongside the old chapel, and those who recovered were taken to the city.

In his lumber wagon, the Colonel travelled back and forth, returning the cured and bringing out new patients and supplies. This went on till late in the summer. Only Father O'Reilly visited the home and heard confessions, gave communion, anointed the dying, and buried the dead. One night late in September, a call for a priest was relayed to the bishop's palace. He attended the call himself, and the next day after he had visited the sheds with Colonel Baldwin, he remarked on his return to the palace that he feared he was stricken. He died a few days later on October 1st. With the onset of colder weather and the close of navigation the epidemic came to an end.

Bishop Gaulin visited the missions in Peel County during 1837, and administered Confirmation to large classes at St. Patrick's Toronto Gore and St. John's at Lockton. On receipt of the news of the death of Bishop Macdonell (Jan. 14, 1840) which arrived on April 12 of the same year, he became automatically Bishop of Kingston. At that time there were 45 churches and 31 priests in the whole of Upper Canada. Within two years time the Holy See on Dec. 17, 1841, divided the diocese of Kingston and appointed the vicar-general of Montreal, the Very Rev. Michael Power, to be Bishop of that portion of the former diocese west of the Newcastle District. It was left to his discretion to choose the name of his diocese and the location of his see. He was consecrated at Laprairie, May 8, 1842, by Bishop Gaulin, and on that day announced his intention to take our title from the City of Toronto and there to establish our Episcopal See.

On Saturday, June 25, of that year, he arrived in Toronto by boat, and was escorted to St. Paul's Rectory by a large body of the people. On the following day the installation took place. In October of that year, the Bishop called together the first Diocesan Synod and of the nineteen priests in the diocese, sixteen were present, among them Father Eugene O'Reilly, and Father Edward Gordon. In September, 1844, the bishop made a confirmation tour of the Gore Mission. On arrival at Richard Cuthbert's cobblery in Streetsville he was accompanied by a large party on horseback for the journey to the Fifth Line Church, where a class of 74 members awaited him. On that occasion he preached an impressive sermon on the evils of intemperance. The following day he conferred the sacrament in the parish church, then he went on to Albion where he confirmed a class of 50 the next day.

Father O'Reilly kept urging and encouraging the cutting out

REV. BROTHER THEOBALD

WM. O'REILLY AND WIFE ROSE MCGINNIS

REV. BROTHER PATRICK

REV. LEO. O'REILLY, P.D

REV. J.B. O'REILLY, S.T.L.

REV. Wm. O'REILLY

REV BROTHER STANISLAUS

DR. BERNARD E. O'REILLY

REV. BROTHER ALOYSIUS

THE GORE OF TORONTO O'REILLY DESCENDANTS

and improving of the cross roads and side lines. Thus forest trails became roads, among them the Wildfield sideroad from St. Patrick's to Tullamore.

In the twenty-four years of his pastorate, Father O'Reilly performed the marriages of nearly four hundred couples, and baptized nearly two thousand, of whom seventy-one were adult converts.

By 1859, the parish priest was wearing out, and Father Joseph Michel, who had been for the first year of his priestly life an assistant at Streetsville, was sent to ease the burden on the aging veteran. Father O'Reilly had been seeking some way of making good use of the property which had been deeded to the church, and in 1840 had even offered most of its for sale. Now with the approval of Bishop de Charbonnel he set about the building of a large frame building, with classrooms and dining hall on the ground floor, and dormitory accommodation on the second floor for eighty boys. He fitted out the third floor of the rectory to provide rooms for the teachers, who were to be members of the Christian Brothers. Toward the end of 1860, with the project still uncompleted, he resigned the parish because of ill health, and went to live with his nephew, Dean O'Reilly, at Dundas. The rectory was built in 1860 under Father Michel's direction. A solid brick structure. Father Patrick Mulligan, barely thirty years old, from County Longford, and only five years ordained from All Hallow's Seminary, with strong ideas about temperance, was the new pastor. Under him the new school, St. John's Agricultural College was completed. It was intended to provide a home and a training for boys who had been left orphaned or neglected and in trouble. The former pastor made his final public appearance in the parish at the celebration on the occasion of the formal opening of the new school at the beginning of March, 1861. There was a concert, over which Father Flannery of Streetsville presided, and at which Father Walsh spoke. He was later to become Archbishop of Toronto. The music for the occasion was provided by the choir of St. Michael's Cathedral under Father Laurent. A short time later, on August 23rd, Father Eugene O'Reilly died and was buried by the church he had served so long and faithfully. When the new church was built in 1895, his grave remained underneath and a memorial tablet was set into the wall, "24 years pastor of Gore Mission and much respected by all who knew him." Never was such a tribute so richly deserved.

His daughter Margaret had married John O'Reilly, the son of Edward, a cousin of Father Eugene's. They had five children, Edward John, Eugene, Bridget, John and Alice Mary. Edward John married Catherine Shortell. Dr. J. Leo O'Reilly was a child of this marriage. Eugene married Johanna Doyle. Several of their daughters became sisters. John married Ellen Jane Doherty. Rev. J. B. O'Reilly is their son.

Father Mulligan, soon to be Dean of Niagara, only remained for two years at the Gore Mission. After Father Michel was moved, he received a newly ordained curate—Father Richard Alphonsus O'Connor. When he left Father O'Connor became pastor, and Father Arthur Patrick Mullin became the assistant. Three years later Father O'Connor was moved. Father William White arrived as the new pastor, and another newly-ordained priest was broken in as his assistant, Father Francis McSpiritt. They remained till 1867.

Bishop de Charbonnel had only made one visitation of the Gore Mission. Bishop Lynch made his first tour of the parish in 1861, and administered confirmation in Albion, there were sixty candidates in the newly decorated church. He remained there for some time, and preached a very successful mission. The young Father O'Connor gained a reputation as a jovial and kindly soul who would go far out of his way to be of service to his people. He had a driving shed built in Caledon, and doubtless he saw to the provision of similar conveniences at the other churches. In 1864 his report to Bishop Lynch showed that there were in the Gore Mission 1,900 Catholics, and that there had been during the previous year 75 baptisms, 10 marriages, and 28 burials.

By this time rural Ontario was in its golden age. The population had reached a peak from which it was to slowly recede through the years. Every little corner which still bears a name (you find them every three or four miles along any road in Southern Ontario) once had its hotel, its general store, its blacksmith shop, and perhaps a church, and a one-roomed schoolhouse. If there was a stream with a sufficient flow of water, there would be a grist mill also. Macville, Gooseville, Castlemore and Ebenezer; Sand Hill, Tullamore, Stanley's Mills, Woodhill, Tormore, Coleraine and Claireville; such is the attractive litany of stops and refreshment for men and horses as they carried produce to market and brought supplies back to their homes. Our rural parishes shared in this prosperity, and they were to share in its decline. At such a time

Bishop Lynch thought it good to dismember the Gore Mission, and form two parishes out of it. Father McSpiritt went to Caledon as pastor of Caledon and Albion Townships with their 1,000 people; Father John Joseph McCann came from a very short curacy at St. Mary's in Toronto to become the parish priest of St. Patrick's, which now included only the Township of Toronto Gore, the south end of Albion and a portion of King, Vaughan and Chinguacousy Townships, altogether 900 people. The Agricultural College was still operating under the Christian Brothers, and in 1869 Father McCann erected, on property at Claireville donated by Jean de la Haye and with funds largely raised through the efforts of that family, a frame church, St. Claire's. For several years this church was served regularly from St. Patrick's, but with the death of Mr. de la Haye and the departure of his family, the number of neighbouring families proved too small and the church was closed. The property still belongs to the Church, but the Church was brought up the Gore Road on skids during the pastorate of Father Walsh (1908-1915) and served as a parish hall for many years. It was torn down in 1953, and the materials used in the building of Alex Teed's house in Marysfield subdivision.

Father John Joseph Gribbin succeeded Father McCann. He prevailed on the authorities to establish a post office, called Gribbin, of which he was for a time the postmaster. This was too much for Squire Ellis, who lived across the road. Some years later this man presented a petition asking that the name be changed to Wildfield, and bearing the names of many people taken from the tombstones in St. Patrick's Cemetery.

He presented a petition asking Sir John A. Macdonald's Government to change the name to Wildfield, which was done in 1891. In 1875 the Agricultural College was removed from Wildfield to the east end of Toronto where it was known as St. John's Training School. The east half of the church farm of 100 acres was sold to Robt. Kennedy. He later sold it to Anthony Pendergast, who farmed until he passed away in 1957. He was once Reeve of Toronto Gore.

Father Joseph Keane was pastor for ten years until 1886, saying mass at Claireville and Brampton, where there were 400 Catholics. There were 355 souls in St. Patrick's at this time, and parish life continued in a placid manner. But this changed as a generation of farm boys began to trek to the cities. Commerce

and industry drew them away. Following Father Keane as pastor was Father Patrick Whitney, who remained only one year.

When recalling the Miracles of Lourdes, it is possible to visualize the almost fanatical faith of the mentally and physically afflicted, who journey each year to this famous city in France.

In the early days of the Gore, a man of God had known of such miracles. Father Frances McSpirrit, a Roman Catholic priest, was sent to Wildfield by his Archbishop to act as curate. This handsome young man of medium height with the piercing black eyes was warm and compassionate, with a great love for the children who followed him about. He could also be sharp and unpleasant to those who did wrong.

Later when the Silver Creek Parish was created in Caledon Township, Father McSpirrit spent five years there as priest. Then he was transferred to a poor parish at Niagara Falls.

It was during his stay here that his God-given powers were discovered, for he was able to restore the sight of a blind girl and cure another of St. Vitus Dance. His power to cure became well known and the afflicted of all faiths came to him for help, although he had said that only Roman Catholics could be aided. In 1875 he was transferred to the Adjala Township, where he continued to work his miracles.

A story has passed down through the years regarding a crippled girl who tried to play with her Catholic friends. Mary Elizabeth Parr, daughter of a staunch Orange family, had been crippled since birth and suffered terrific pains which doctors could not alleviate. Catholic friends had advised Parr to take his daughter to see Father McSpirrit, saying the priest would cure her. The father was reluctant to do so, and in later years when the girl became close to death, the family journeyed to Adjala to seek the help of the priest. Again he was reluctant, but upon seeing the sick girl, relented and agreed to help if the family would turn Catholic. The terms were accepted and the young girl was soon playing with her friends, well and happy. A search of the early records of Coleraine L.O.L. 696 reveals that the name of this Parr disappeared from the rolls.

William Horan who resides at the Manse at Wildfield recalls as a small boy while playing outside his father's hotel being accosted by a middle aged couple, riding by horse and buggy, had stopped beside him and inquired the way to Wildfield. Upon being directed, the man had said, "I am told there is a priest there who can perform

miracles. Is this so?" Being assured of this fact, the boy was asked to ride with them to Wildfield. The boy agreed, also most anxious to see the famous man. Travelling along the Gore Road, the boy had pointed to the home of a Protestant family whose daughter had been cured by Father McSpirrit. It seems the young girl had suffered from tremors, a condition where the body shakes as though in a fit. The family had been advised to visit the priest, but felt their religious differences would be detrimental to them. The girl's condition worsened, the priest had to be seen. When told of her problem, a hand was placed upon her head and a prayer said. Telling the parents to take her home, that she would not have a recurrence as long as the mother observed the penance he would place on her; that was, she must not eat meat on Fridays. The mother observed the penance for many years, believing her daughter to be completely cured, then began to eat meat on Fridays. The tremors reappeared and the mother quickly continued with the penance and the tremors subsided.

Upon their arrival at Wildfield, the man was assisted from the buggy to be greeted by Father McSpirrit who had been walking about the grounds. Smiling at the boy and patting him on the head, told him to remain outside and took the couple in. Later when they reappeared, the man was again assisted into the buggy, saying goodbye to the priest, returned to Claireville. There they alighted and entered the hotel for tea. When they came out again, the man climbed into the buggy unaided. It was in 1877 that Father McSpirrit had returned to his old parish at Wildfield, following many happy and fulfilling years at Adjala Township. Now about fifty years old and failing in health, he took over the ministration of his people, especially the poor families whom he supplied with food and clothing, and quite often forgetting to feed himself in the process. Worried about his health, the people made sure there was food on his table and fire in the hearth.

Again the church yard was filled with the afflicted seeking help. Now the train stopped at Kleinburg Station four times daily, erupting crowds of people who would walk the six rough miles to Wildfield. Although it was impossible to help everyone, many remarkable cures were effected.

During his last few years, the old church could not accommodate all the people who wished to worship, so with sufficient funds on hand, the new church began and it was opened for worship free from debt. On the 14th of August, 1895, Father McSpirrit passed

away and was buried on the site of the old church. Over the years his last resting place has been visited by those who knew and loved him so well. Before he died, the priest was asked how he had performed his remarkable cures. He replied, "It is between the afflicted and God; I know nothing of it."

Prior to 1859, Catholics wishing educational tuition were either compelled to travel twelve miles to Etobicoke township, to the Separate School of Father Eugene O'Reilly or to Castlemore Public School, three miles to the south. During 1859 the Christian Brothers built the first separate school in Peel County, in the parish of St. Patrick's at a point south of the church in the hollow below, close to the school which is now the community hall. Later a brick structure replaced the original school and finally the fine school which stands on the opposite side of the road.

Here in this quiet community a project of great magnitude was undertaken by Father John Lawlor and the men of Wildfield. Ever cognizant that a community is often judged by the appearance of its burial grounds, and ever aware that the hodge-podge placement of memorials are not the best in the eyes of the beholder, Father Lawlor visualized how a cemetery could look. He evolved a plan, and with the aid of the men of Wildfield, began the removal of the monuments, levelled the grounds and then fabricated a raised concrete platform in which the tablets were set in concrete, perpetuated for all time. At the north end encased within a finely made frame that all may read are the raised bronze letters in alphabetical order of those interred within the grounds. That this project was completed is a credit to Father Lawlor and the men of Wildfield. No doubt all were not in favour of the change, but now that it has been made, I feel sure that the parishioners are proud of what has been accomplished. The community must feel proud of the many letters that arrive day by day, praising the work, a job well done. Certainly it will be an incentive to those communities planning to restore their cemeteries.

Postal Services

Postal services were established under the name of Gribbin, September 1, 1873. The following served as postmaster:

Daniel Boyle	1873-1876	Thos. Splan	1886-1897
Thos. Kelly	1877-1886	Michael J. Galvin	1899-1905
Patrick Trainor			1906-1915

The name Gribbin was changed to Wildfield July 1, 1891 and closed August 31, 1915.

TORMORE

Shiloh

The rural community which lies adjacent to the corner of the Seventeen Sideroad, Toronto Gore, and the Peel-York Indian Line, now part of Highway 50, has long been known as Tormore. This however was not the original name applied to the tiny pioneer hamlet which developed here over a century ago. A history of this hamlet involves both York and Peel Counties as well as the townships of Vaughan, Albion and Toronto Gore.

The first business was established in the mid 1840's when Thomas Smyth, a native of Clonmel, Tipperary, Ireland, acquired Lot 29, Concession 11, Vaughan. Mr. Smyth built a small hotel on the westerly part of the lot adjacent to the point where the Seventh Line of Albion joins the Indian Line. In 1850 Thomas Shuttleworth, an English immigrant, purchased a lot from Mr. Smyth immediately south of the hotel and built a Blacksmith Shop. Shuttleworth also acquired a half acre lot on the extreme north-east corner of Lot 17, Concession 12, Toronto Gore, where he built his place of residence.

In 1851 Shiloh Primitive Methodist Church and cemetery was established on the south easterly corner of Lot 17, Concession 12, Toronto Gore. In 1855 William Smyth, a brother of the Hotel Keeper, acquired a two acre lot on Lot 28, Concession 11, Vaughan. On the westerly part of this lot, bordering on the Indian Line, Mr. Smyth built a combined General Store and residence. High up on the end of the store, in large letters, was painted the following: "Hartville Cheap Store; Wm. Smyth & Co."

The name Hartville originated with Robert Hart, a Yorkshire Englishman, who lived directly across the road on Lot 17, Concession 12, Toronto Gore. For some years to come the community was known as Hartville or Hart's Corners.

About this time, William Graham, a native of County Down, Ireland, also opened a General Store on Lot 1, Concession 7, Albion. These stores did not have a bar room, but both sold liquor by the gallon.

William Lyness, a brother-in-law of William Graham opened a Weaver Shop on Lot 1, Concession 7, Albion. A short time later, Mr. Lyness purchased a small lot from Thomas Smyth. This lot

was slightly south of Shuttleworth's Blacksmith Shop and Lyness built his house there.

There was a Wagon Maker's Shop and a Plough Maker's Shop on the site of the present Massey-Ferguson Agency. Little is known of these establishments except that a man named Modeland was the plough maker.

Some sort of Temperance Society was active in the district, the meetings being held in a Temperance Hall. This hall stood a short distance north of Shiloh Church on the Vaughan side of the Indian Line.

In 1861, Thomas Smyth, in order to devote all his time to the farm, sold his hotel to James Doyle. Also in 1861, William Graham established a Post Office in his General Store. This was the first Post Office in the community and to it Mr. Graham gave the name Tormore. This name is believed to be of Irish origin.

In 1863 Thomas Richardson, who had been a tollgate keeper just south of Coleraine, acquired a three acre lot on Lot 27, Concession 11, Vaughan, slightly north of the Temperance Hall. Mr. Richardson built a house on this lot.

In 1869 William Graham died and his daughter Miss M. J. Graham became Post Mistress. Later that same year, she became the bride of Mr. Robert Robinson, a veterinary from Mono Road. They took up residence in the Graham home and the district now had a veterinary. Robert Robinson was the first pupil to pass through the Ontario Veterinary College, taking his diploma on March 27, 1866.

In 1873, Mrs. Robinson gave up the Post Office and Thomas Shuttleworth operated the Post Office in his own house, so Tormore Post Office was now in Toronto Gore.

About this time the Hartville Cheap Store was closed and William Smyth moved from the community. William Smyth's brother, Thomas Smyth, acquired the Hartville Cheap Store and having established his son of the same name on the farm, moved into the store.

In 1880 Thomas Shuttleworth retired as Post Master and Thomas Smyth applied for and received the position. The result was that Tormore Post Office now moved into Vaughan Township in what had formerly been the Hartville Store. Mrs. Smyth tended the Post Office for her husband, leaving him free to operate a farm implement agency for the Patterson Company.

The name Hartville was gradually forgotten and Tormore came to be applied to the entire community.

By the early 1880's, Tormore was on the decline, the Temperance Hall was gone and also the Wagon Maker and Plough Maker Shops. Lyness' Weaver Shop was also closed and removed. Grahams store was closed and then used as a tool shed by the Robinsons. James Doyle was succeeded by Joseph Doyle as Hotel Keeper. Mrs. Thomas Blake is also believed to have operated the hotel for a short time. The last hotel keeper was Francis Hayden, who moved to Toronto and built the Hayden House at St. Clair Ave. and the old Weston Road. Thomas Smyth repurchased the Hotel and tore it down about 1884.

About 1880 Thomas Shuttleworth gave up the blacksmith trade due to ill health. The shop was operated by Thomas Barons, Thomas Cousings and Alexander Campbell for various periods until about 1895. At this time T. J. Smith, son of Thomas Smyth, purchased the shop and moved it to a point near his barn where it is still used as an implement shed.

After the death of William Lyness his house was occupied by several families at various times. Some of these are as follows: George Robinson, George Henderson, Mrs. Thomas Davis and John Parr. It might be noted that George Robinson was the great-grandfather of Melville Robinson who is a Toronto Gore councillor at the present time. In 1905, T. J. Smyth purchased this house and moved it into position adjoining his farm dwelling. It is still being used at the present time.

After the death of Thomas Shuttleworth in 1881, his house was occupied by a number of families over the years. Such names as Barons, Cousins, Campbell, McCluskie, Kew, Champline, Allan Gaffney and Fraser are associated with this house. The present owners and occupants are Mr. and Mrs. A. R. Sacré.

After the death of Thomas Smyth in 1904, Mrs. Smyth continued to operate the Tormore Post Office until it was closed in 1915. The building is still in use as a dwelling, though it has been moved slightly further from the road due to the widening of Highway 50. The present owner is Mrs. Wm. Temple of Toronto and tenants are Mr. and Mrs. C. W. McKnight. The old sign, Hartville Cheap Store, Wm. Smyth and Co., was still faintly visible until the building was covered with insul-brick siding in 1963.

In 1875 Thomas Richardson sold his house and property to James Hall, who in turn sold it to James Coulter in 1883. The Coul-

ters built a new house on the property. James Coulter's son Adam, who was a custom thresher, used the old house as a shed to store his steam engine until the building was destroyed by fire in 1904. About 1910 the Coulters moved out of the community and several different families lived here until this house was also destroyed by fire about 1929. In recent years the lot has been divided and a modern home built on each portion. The new owners are Peter Malick and John DeRuiter.

In 1958 Mr. Gordon Williams opened a Massey-Ferguson agency at Tormore and this has become a thriving business. Mr. Williams sold out to Alf and Wray McKeown in 1962 and they are the present operators.

Mr. H. Brown has purchased property just north of the Massey-Ferguson agency and recently constructed a modern home on the premises.

Mr. A. R. Sacré recently started a small factory on his property. This industry is known as Integrated Structures and Engineering Ltd.

The farm dwelling on the former Robert Hart property, Lot 17, Concession 12, Toronto Gore, built in 1851, is now owned and occupied by his grandson, Norman McCabe.

The William Graham house on Lot 1, Concession 7, Albion, completed in 1867, is owned and occupied by T. K. Cranston.

The house on the Smyth farm, Lot 29, Concession 11, Vaughan, built in the 1850's, is still owned and used by the Smyth family.

Another home, dating from the early days, is that on Lot 27, Concession 11, Vaughan, is presently owned by Mrs. J. Phillips. This house is believed to have been built in the 1860's by Thomas Shuttleworth. Mr. Shuttleworth owned this property at that time, in addition to his other two lots where his residence and blacksmith shop were situated.

We have traced the history of Hartville and Tormore from their beginning to the present day. What the future may hold, only time will tell.

Rogers' Blacksmith Shop

Dick Rogers' shop stood on the James Craven farm, at the north-east corner of the 15th Sideroad and the 10th Line, Toronto Gore. It is not known in what year it was built, but it is marked on Tremaines map of Peel County, 1859. Mr. Rogers apparently was not in business for a long period since his shop is not marked

in the Peel Atlas of 1877. He is known to have been an Anglican and choir leader at St. John's Church, Castlemore.

School No. 7, Toronto Gore, Hegler's School

School No. 7 was a log structure on the south-east corner of Lot 16, Concession 12, Toronto Gore Township, Northern Division. Perhaps a more clear description of the location would be at the corner of the 15th Sideroad and Highway 50, a stone's throw north of where Central Church now stands. This school was known as Hegler's, taking the name from Christian Hegler, who then owned the property on which it was built.

It is believed that Christian Hegler was the first teacher and each pupil paid a small monthly fee to support the school. Hegler's School was well attended by pupils from Vaughan as well as Toronto Gore. The Vaughan supporters felt that the school was too far distant and wished to have it moved to a point on the east side of the Eleventh on Lot 29, Vaughan Township. The Toronto Gore residents would not agree to this, with the result that the Vaughan group formed S.S. 18 Vaughan and built Burrlington School. In 1865 when Burrlington School opened, Hegler's School closed, with some of the pupils going to Coleraine and the remainder to Burrlington

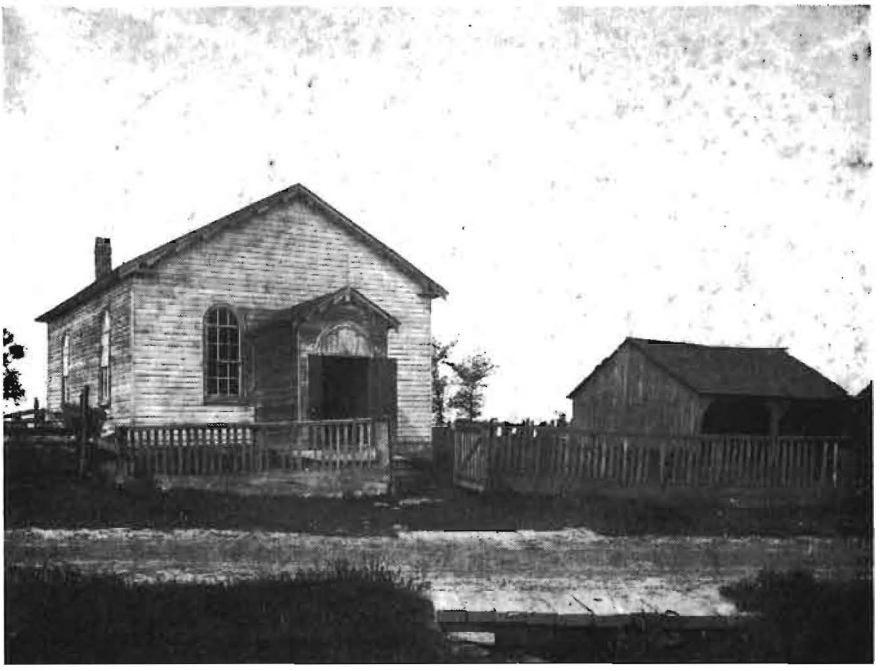
The Hegler Schoolhouse remained for some twenty years, being used first as a residence by James Wilcox and later as a storage shed, before it was torn down by Walter Watson. Hegler's School operated from about 1850 to 1865.

Shiloh Church and Cemetery Primitive Methodist

Shiloh Cemetery is located at the south-east corner of Lot 17, Concession 12, Toronto Gore Township, Northern Division, on what is now Highway 50. The property, half an acre in size, was sold by George Hall and his wife, Sarah Ann Hall, to the trustees of the Primitive Methodist Connexion in Canada, for a half penny on December 12, 1850. The names of those trustees are as follows: Robert Hart, Christian Hegler, William Thomas Sr., Henry Nunn and Benjamin Snell Sr.

In 1851 a frame church and two horse sheds were built on the front of the property, and the remaining land was used as a burial ground. A Sunday School was organized about 1865 and this was attended by children of all Protestant denominations in the district.

In the year 1901, the congregations of Shiloh and Coleraine decided to unite and build a new church. A site was chosen about



SHILOH UNITED CHURCH, TORMORE

a half mile south of Shiloh and a new brick church known as Central Methodist Church was opened in 1903. Shiloh Church and the horse sheds had been torn down and removed from the property in 1902. The last burial at Shiloh Cemetery was that of Lester Shuttleworth in 1905. In the years that followed, the cemetery was neglected, the fences came to be in need of repair and the grass and weeds remained unattended.

In 1930 a board of trustees was formed and a fund was established to care for the old Shiloh Cemetery. A new fence was built, with cement corners and gate-posts. A little time has been spent each summer to cut the grass and keep the grounds in a reasonable condition. At the present time, the Ontario Department of Highways is widening Highway 50 and has built new stone posts at the front of the cemetery. With the completion of a new front fence, the appearance will be considerably improved. The trustees of Shiloh Cemetery at the present time are Mr. Wilson Thomas, Mr. Frank Thomas and Mr. Norman McCabe.

COLERAINE

"What's in a Name"

How well the author remembers the blacksmith shop of the town where he was raised. My Uncle Jim and Geo. Ramsbottom, the smith, were great friends, and both being poultry fanciers, met quite frequently to talk about their feathered friends. As my uncle's only nephew, I was permitted to accompany him on his forays into the half light of the Blacksmith's Shop. It was a small boy's delight to watch the smith at work. Occasionally, I was permitted to pump the bellows, making the coke first burst into sudden flames, then watch the retrieving of the golden metal from the fire and to the anvil for forming or welding. A wonderful sight to behold. The open doors of the Blacksmith Shop has always held a certain magnetism for most men, which somehow prevented passing by. Just a quick glance into the dim interior to see who was in town and someone was sure to bid him to enter. I am sure the will to resist and continue on the way was weakened by the laughter within.

The Blacksmith's Shop of the old days was sure to have its quota of local men daily to discuss the problems of the times. From the time that Dan McGahoe first opened his shop at Coleraine during the 1850's, the lure of the ringing hammer and shooting sparks has always provided the incentive to pass through its portals. The demand for nails, horseshoes and other farm necessities kept him constantly busy. Geo. Jones took over the business about 1860 and then in 1866 sold to Thos. Mitchell. Down through the years, the Blacksmith Shop changed hands many times. Such names as Anderson, Stanley and finally Geo. Arnott, who operated the shop until business diminished and closed forever in 1913. This was the beginning of the end for most Blacksmiths Shops, and with the advent of the automobile, the need for his services became less and less. Those who recall these nostalgic days, as I still do, will share with me the loss of their passing.

The business section of Coleraine was originally part of a thirty-four acre parcel, bought in 1832 by John O'Grady. Charles Dunn bought the property the following year, and retained possession until 1843 when he sold it to Edward Kersey. Kersey gradually sold the lower three acres at the point, breaking it up into acre,

half-acre and third-acre lots. He retained the remaining thirty-one acres for himself. These lots changed owners numerous times throughout the fifties and sixties. Wm. Parr, a member of a pioneer family, sold his half acre to Thos. St. John in 1849. The building of a store sometime later was the starting of Coleraine.

When postal services began in 1852, St. John became the first postmaster, serving the community until 1861. Through the years, the store changed owners many times. Thos. Shuttleworth succeeded St. John. The post office closed for a four month period in September of 1866, re-opening January 1, 1867. John Gardhouse was now postmaster, remaining until 1871.

Mrs. Margaret Kelly became the second postmistress, occupying that position from 1874 to 1876, when Thos. St. John, son of the original owner, took over the business, remaining until 1904. The Ward family bought the business, the father operating the store and the son as postmaster. Two years later, they sold to J. R. Scott, who remained one year only, selling to H. B. Gee. In 1911 W. J. Watson became the new owner. The 1st of March, 1916, postal services ended at Coleraine, with the beginning of rural mail delivery. Mr. Watson continued to operate the General Store and when he retired his son, Neil and wife, Mary, succeeded to the business, which continued to serve the community until 1963, when the widening of Highway #50 sounded the death knell to this fine store.

The general store of yesteryear was in many ways a smaller edition of our present day plaza. For within its portals, one could buy most of the things that today require the services of probably ten specialized stores. For instance, there would be the dry goods counter, the shoe section, rubber boots and overalls, mitts and gloves, nails and tools, lamps and coal oil, pots and pans, stoves, meats and groceries: you name it, we have it. The personal approach, an element lacking today in our modern supermarkets, was so evident in the general store. It was our good fortune to visit Watson's store on many occasions, and we enjoyed the pleasant, friendly atmosphere. Unfortunately progress is usually a means to an end, sometimes a sad end. Neil and Mary now live in the Bolton area, Mrs. Watson being well known through her fine column in the Enterprise. W. J. Watson lives with his son, Bruce, who operates the White Rose Service Station, which he built in 1949 on the site of the old Beehive Hotel.

This hotel burned down in the 1920s under peculiar circum-

stances. Joseph Allen is presumed to have built this inn, which was a well patronized landmark. The beehive shaped motif suspended in the bar-room attested to the fact that

"Inside this hive, we're all alive,
The whiskey keeps us funny,
If you be dry, step in and try
The flavour of our honey."

The unknown bard with a sense of humour, kept this ode on the lips of the patrons and many an old timer recalls it with nostalgia. The inn became a residence upon the cessation of business.

The Coleraine Hotel, on the south-east corner, was first operated by Archie McKinnon. It was later sold to John Whitehead in 1860. Whitehead died four years later and his widow, Sarah, sold the business to J. B. Fitzimmons. The hotel passed to Alexander Thornburn after this. Known locally as a prankster, Thornburn would often help himself to the produce of the farmers' wagons while they were in the store. He is believed to be the last owner of the hotel. What became of the building is not known.

At the point where Concession II meets the Indian Line, Joseph Parr built his Temperance Inn. A single storey structure, it was patronized by those who were dry by choice. It was also used as Temperance Lodge #196 and its members met every Thursday. This was probably the first inn at Coleraine and Wm. Parr was the innkeeper. The building was later removed to the Kellam farm in Vaughan and used as a farm shed.

Alex Roxborough had sold his 180 acres to Joseph Parr in 1844. Parr later sold the east half to Thos. St. John, who built the house now occupied by the Coleraine auto wreckers. The small parcels within the V were constantly changing owners and sometimes the original owner would again buy back the property. Matthew Holtby bought Wm. Pimm's acre, and built his wagon shop thereon, situated south of the blacksmith shop. A two storey building, the upstairs became a paint shop and the downstairs was where the wagons were made. Here again, an enterprise common to most villages established itself. These early craftsmen turned out fine specimens of their trade, and a wagon or buggy in good condition will bring a fine price in the present day antique market. Holtby sold to Malcolm McFarlane, a wagon manufacturer, in 1866. John Hanham, a wheelwright by trade, helped build the wagons with the help of Jas. Mitchell, the blacksmith, who was also a wagonmaker. The last known owner was Michael

O'Leary, who moved to Castlemore in 1906 and opened a wagon shop there. A small log house was situated between the wagon shop and the blacksmith shop, and over the years it was used as a residence by both tradesmen. The two shops and the log house gradaually disappeared through the years.

When Hegler's School closed down in the Gore, some of the pupils were sent to Burrlington School in Vaughan and others to the Coleraine School, also in Vaughan. Built in 1856, it served the district for a century when a new school was erected. A report of the Vaughan District School Board of 1875 stated that the brick school was rather awkwardly placed on the ground, and suffered from defective foundations. Miss Macdonald was teacher at this time, instructing a class of twenty-five students.

The Wesleyan Methodist Church, situated on Coleraine Side Road, on land deeded by Joseph Wilson for one dollar. This was in 1861 and it remained active until 1901, when it joined Central United Church. The cemetery adjacent the church is in poor condition, overgrown with brush and weeds.

It had been my good fortune to talk over the early days with Wm. Kersey before his death. We had discussed the history of Castlemore, Stanley's Mills and Coleraine as he knew it. The Kersey brothers, Edward and William, had arrived in the district during the beginning of the thirties. Finding the land too wet for their liking, they went further north to the Hockley Valley. Returning later in the thirties to be closer to the markets to the south, they bought 400 acres in Vaughan Township, facing on the Indian Line. During the following years, parcels of land were sold to Campbells, Pauls and Kellams who, lacking the necessary money, repaid their debt with labour. In 1843 Edward purchased Lot 13, Con. 12, a parcel of 34 acres, from Chas. Dunn. The following year Kersey began selling portions of the lower three acres, retaining 31 acres for himself. In 1854 he sold out to his brother William. Edward left the district and moved to Watford, Ontario. William and his wife, the former Margaret Beaton, were already settled upon Lot 13, Conc. 11. They had seven children. William also purchased Lot 12, Conc. 10, containing 50 acres, from C. Murphy, who had settled there in 1830. Murphy was the great-great-uncle of John Murphy of Wildfield. Kersey farmed this property until his death in 1878. (It was torn down about 1880.) The farm passed to William, his son, who continued to farm until his death in 1911. William had married Agnes Lawrie and they

had eight children. William E. inherited the property from 1911 to 1956. Married to Ruby Livingstone, there were three children, Aileen (Mrs. H. Wood), Jean (Mrs. K. Fry), and Laurie. The farm is now in the possession of Laurie and Irene Kersey and their three children, Gordon, Diane and Douglas. Lot 13, Conc. 12, is still in the Kersey family. The fifty acres is occupied by Robert and Noreen with their six children. Tom, father of Robert, lives with his son, and celebrated his eighty-eighth birthday this year.

Whenever Mr. Kersey visited the cemetery of St. Johns, Castlemore, I would engage him in conversation regarding some of those interred there. He recalled that during 1890 a Coleraine man passed away and was being brought to St. John's for burial. The spring had been very wet and the roads in bad condition. The hearse became bogged down on Ten Sideroad and Tenth Concession. It was hopelessly mired and it became necessary to remove the coffin and the men carried it from there to the cemetery. It was a very tired and muddy procession that arrived for the service.

The Irishman's love of all things Irish is emphasized by the transplanting of the name of his native village to the district in which he now lived. Coleraine is supposed to be the derivation of the family names of two early settlers, the Coles and the Raines. Could be, but there is nothing so Irish as Coleraine. The sobriquet of Frogville is typical of the names given by the settler when referring to a particular place. No doubt, the stream that skirted the hamlet had its profusion of frogs. At its maximum peak, Coleraine contained over a hundred people.

It is difficult to trace the origin of what might be a folk tale. I first heard of it through the late William Kersey. It seems that in the early days when the railroads first surveyed the area north of Weston for a proposed route to Bolton and points beyond, that the railway was supposed to pass through the outskirts of Coleraine. Naturally this would be of great importance to this hamlet. But this news had also reached the ears of a miller in a neighbouring hamlet. Realizing the impetus to his own business if the railway passed by his place, the miller is said to have intercepted the surveyor south of Woodbridge and after plying him with whiskey, convinced him of running the rails far to the west. Whether this is fact or fancy, we will never know, but I do know that during my talks with various old timers, and the question was brought up, I was surprised to learn that they had heard the same story. And the railroad never reached Coleraine, did it?

"I so move that we gather at the lodge on Saturday, and then walk down the Vaughan Line to the toll-gate, and then over to Brother Hazzard's inn, where we will have dinner and later proceed to Brother Ellis' home at Wildfield for a visit and then return to the lodge." Thus spoke Brother Alex Oves at the regular meeting of L.O.L. 696 Coleraine, October 1857.

These words derived from old minutes, were discovered and saved by Mrs. Wilfred Brooks when the old lodge was torn down. The book could easily have been passed by, its flowery passages unread, and lost forever.

L.O.L. 696 Coleraine (Craven's Lodge) received its warrant from Grand Lodge of British America in 1856. The first master was Mr. Alex Oves. The Lodge first met somewhere in the Coleraine district but it is not known exactly where. The minute book records that on Sept. 30, 1857, it was decided to build a lodge room on James Craven's lot. This lodge room stood on the east side of the Tenth Line, Toronto Gore about sixty rods north of the 15th Sideroad. The property is presently owned by Mr. Aubrey London. The site for the lodge room was rented from James Craven at the rate of twenty-five cents per year, although this was later raised to one dollar.

James Craven was a native of Yorkshire, England, and was in the habit of corresponding with his uncle Rev. William Craven, an Anglican Vicar in Hull, Yorkshire. Having allowed the Orangemen to build their Lodge on his property, James Craven wrote to his uncle telling him of the arrangement. In his return letter addressed to James Craven, Coleraine P.O., C.W., dated March 1, 1859, the Rev. Craven, among other things, stated the following, quote: "I am glad that you have divine service so often and so near you, but I do not know what are the religious principles of the Orangemen. I hope they are not a nest of dissenters that have squatted on your property and will seek to get the last penny out of your pocket. The Church of England is the true Apostolic Church, the Church of our forefathers, a Church that guides safely to the Kingdom of Heaven, all who believe and follow her doctrine."

It would appear that the Orange Order was little known or understood in England at that time.

L.O.L. 696 Coleraine prospered in the new lodge room, and had as many as thirty-five members. No whiskey was allowed at lodge meetings, and any member who was drunk or disorderly on

A TYPICAL BARN RAISING IN THE COLERAINE DISTRICT

July 12 was fined by the master. The Lodge attended annual July 12 Orange parades at such places as: Castlemore, Tullamore, Caledon East, Bolton, Brampton and Woodbridge. On one occasion the entire Lodge rode to Caledon East on horseback, but usually teams and wagons were used.

About the year 1900, L.O.L. 696 began a period of decline, and a study of the minute book shows that the monthly meetings were not held regularly after 1907. In 1910 and again in 1912 attempts were made to reorganize and carry on. These attempts were unsuccessful and in 1914 the warrant was surrendered and L.O.L. 696 Coleraine was officially closed. The last master was Mr. Francis Lundy.

The lodge room remained for several years before it was torn down and removed by John Splan about 1918. Although the correct name was L.O.L. 696 Coleraine, due to the fact that the Lodge room stood on the James Craven farm, it is still remembered by some of the older citizens as Craven's Lodge.

There was also a Grange hall #194 belonging to the 9th Grange Division. Thos. Webster was president and Isaac Devins secretary in 1876.

The Clark Family

Thos. Clark, Jr., arrived in Toronto Gore in 1829 in quest of a suitable location for a homesite to accommodate his father, mother, brothers and sisters.

Being a deeply religious man, he forgot the purpose of his mission upon meeting the Rev. Adam Eliot, an itinerant Anglican preacher. Clark accompanied the minister on his many jaunts into the wild lands of Albion, Chinguacousy, Vaughan, Caledon and Toronto Gore. The association continued for three years, whereupon Thos. Clark, Sr., arrived in Canada with his second wife, Hannah Dixon, and their children, Mary, daughter of the first marriage, William, Ann, Bessie and Richard. Another daughter, Jane, succumbed to illness on the trip over and was buried at sea.

With no house available, the Clarks were compelled to shift from cabin to cabin, and on one occasion lived in a log house close to the intersection of Highways 50 and 7. Thos. Clark, Jr., finally located a house on the west half of Lot 8, Conc. 9, now the residence of Aubrey and Alice Robinson. By 1835 Thos. Clark, Sr., bought the west half of Lot 15, Conc. 11, and moved into the log house already on the property. The house was constructed of

black ash and rock elm logs; the roof was supported by ironwood rafters. A fine barn on the farm was built from timbers available there.

The property had been bought from the Rev. McKay, a local Methodist minister. When Clark submitted payment for the property McKay did not offer a receipt. Naturally assuming the word of a man of God was beyond question, Clark did not bother to ask for one. However the minister denied ever receiving the money and the Clarks were compelled to pay again. Probably the minister lived to regret his trickery.

The Clark children were educated at Hegler's School on Lot 16.

During my visit with the Clarks, I was shown the baptismal certificate of his grandfather, Richard, dated the 26th day of September, 1831, Crambie Parish, Malton, Yorkshire. He was a month old at the time of his baptism. The Clarks were then preparing to leave for Canada.

Richard inherited the farm, and at the age of twenty-eight married eighteen-year-old Jane Elizabeth Pierson. Like many other young men in those days Clark went only to the next farm for his bride. Within ten years of their marriage Jane suddenly passed away, leaving Richard with four young children, Mary, Catherine, Thomas and William. By this time Richard had built a larger, more comfortable home of field stone and pine boards. Hannah, now widowed, moved into the new home from the old log house which she had shared with her husband for so long. She now prepared to raise a second family.

William, the eldest son of Thos. Clarke, Sr., moved to the U.S.A. to seek his fortune. He returned to visit his people when he was quite old; Howard was but six years old at the time. He returned to the States, spending his last days there. Whether he married is unknown, but there were no descendants.

Mary became the wife of Dr. A. McKay and they owned the farm now occupied by Charlie and Helen Cassin. The doctor enjoyed working about the farm, and a story passed down through the years relates how one very warm day the doctor, busy turning the sod and bothered with the heat, gradually removed his clothes bit by bit until he was in his birthday suit. Two local girls, traversing from farm to farm collecting for St. John's Anglican Church encountered the doctor, while crossing his farm intent on approaching him for a donation. They suddenly perceived his nudity, quickly retreated, blushing and embarrassed. Not so the doctor, he con-

tinued quite unconcerned with his ploughing. The 1860's was a decade of tragedy for McKay. During the month of October, 1862, six-year-old Thomas passed away. Six days later four-year-old Charles died. Then in 1866, Mary, McKay's beloved wife, died in her 39th year. Helen, who was born in 1862, also succumbed at an early age when she was only twenty-one. This was in 1883.

Ann married a Hutchinson of Albion and Bessie married a Rolley. Their descendants are still living in Albion, Vaughan and Markham Townships.

Howard recalls his grandfather as a fine old gentleman, loved by his grandchildren. His broad Yorkshire dialect was always pleasing to hear. He sported side whiskers and was very fond of his clay pipe. Like all pioneers, he enjoyed a nip of whisky, and 'tis said that he never forgot the family prayers.

Grandmother Clark had reached the age when the rearing of children was beyond her physical capabilities. She continuously harangued Richard to seek another wife, saying the children needed a younger, firmer hand. Finally acceding, he took Rachel Roadhouse of the old Albion pioneer family as his bride. The ceremony was performed in Weston, where the couple were transported by team of Fitzjimmies, finely bred horses of that era. Returning home the horses were frightened by the whistle of a passing train; they took off, racing for home. The couple arrived sooner than expected, somewhat disarrayed, but unharmed. The children missed the love of their mother and were not prepared for the stern, cold approach of their stepmother. Mary and Catherine attended Hawthorn Villa, a select young ladies' school at Brampton, which was maintained by the Misses Gilferts, two spinster sisters. Here they were taught the rudiments of music, painting in water colours and oils, needlework and tutored in French. The girls excelled at music and taught many of the local children music appreciation. Mary married John Bland, and they moved into their log home on Lot 5 east, Conc. 8. Here they raised three girls, Elizabeth, Mary and Kate. Mary Bland passed away in her ninety-second year. Catherine never married.

Richard died in 1909, bequeathing the farm to the youngest son, William. Mary Ezard became his wife. William passed away in 1924, and Howard succeeded to the farm. Laura Wiley was married to Howard at Christ Church, Woodbridge, June 1924. They were the first couple to be married there, according to the Rev-

erend R. B. Patterson, who officiated at the ceremony. They have eight children.

Helen married John Sheardown, and with their seven children farm in the Cookstown area. Mary is Mrs. Bev. Carberry. Lois married into the old Woodhill pioneer family, the Wards, and live on the century farm. Olive is Mrs. Carmen Piercey. Bruce and his wife, Vera Hill, live at Nobleton where he is in the contracting business. Erma is Mrs. Earl Kaake of Nobleton and Glenna married veterinary Dr. Bill Black of Scarboro. Freda is Mrs. Don Emerson.

No information is available of Thos. Clark, Jr., who remained on Lot 8, Conc. 9. Howard recalls hearing of his Uncle Tom finding arrowheads on the farm. Evidently there had been an Indian settlement at one time.

Howard Clark supplied information of the Kelley store on Lot 15, Conc. 10. Apparently it was a stopping point for teamsters passing by. Whisky could be had for fifty cents a gallon. This enhanced the storekeeper's livelihood. Mr. Clark's father as a boy was permitted to climb inside the near empty brown sugar barrel and scrape off the sweet stuff. The Kelley farmhouse was a storey and a half building which had a long driving shed attached to the back where the teamsters could leave their horses. It has been suggested that a hotel once stood on the property, but there is no record of such. A dance hall formed the upper story of the driving shed, but no actual information is available of dancing there, although dances are reputed to have been held there in 1875. Matt Hardwicke was later hired to detach the driving shed from the house and it was moved about two lengths to the rear and to one side. He was aided by three teen-agers, Charlie Kersey, Offie Lundy and Don Ashley. This was about 1910. Howard Clark bought the farm in 1944 from Cliff Ashley.

The dry creek bed that meanders down the Tenth Line once was high enough to row a boat up and down its course. With the removal of the forests, so went the watertable. It is doubtful whether the creek will return to full capacity in our time. Mr. and Mrs. Clark disposed of their holdings in the Gore and are now living in a lovely home on Norton Crescent in Bolton.

Central United Church

This brick building was built and opened in 1903, but its beginnings were much earlier. In the 1840's the Primitive Methodists

of the Etobicoke Circuit sent travelling preachers through York and Peel counties. In 1871 the published local preaching places included Ebenezer, Sharon, Providence, Shiloh, Zoar, Claireville, Smithfield and Burwick. Of these, Shiloh and Zoar had the same preacher each Sunday, alternating Sunday School in the morning and Church in the afternoon. Revival meetings and camp meetings were common with tea parties providing the social interest. One of these original preachers, Rev. Wm. Jolley, when superannuated in 1854, bought fifty acres of land on Bolton Road, living there till his death in 1870, when he was buried in Shiloh Cemetery.

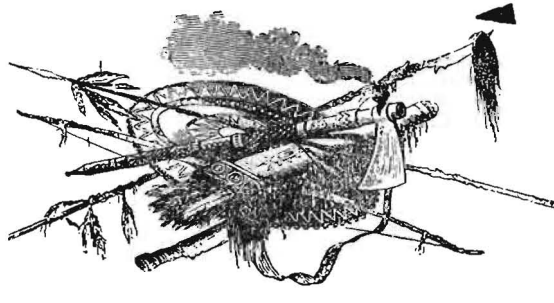
This frame church was built on a half acre, being half of Lot 17, Conc. 12, Toronto Gore Township, and was donated by George Hall and his wife, Sarah, for one-half penny to the Trustees of the Primitive Methodist Connexion in Canada. There were two open sheds to tie horses and the rest of the land was used as a burying ground, which is still kept in repair.

Zoar Primitive Methodist Church was situated on the Tenth Concession of Vaughan in the south-west corner of the present Nashville Cemetery. In 1884, at the time of the Methodist Church

WATSON'S STORE COLERAINE, 1910

Union, Zoar was closed and its members absorbed by Shiloh or Coleraine Church. This church, the Wesleyan Methodist, was situated on Coleraine Sideroad on the north side and a little west of Coleraine School. The land was given to the church by Joseph Wilson and his wife, Frances Maria, for the sum of five shillings, on April 26, 1861. This was first known as Train's Branch, then Wilson's Branch and later Kellam's Branch. The Christian Guardian of October 30, 1861, describes the opening ceremonies: "It is a frame building, 26' x 36', well put together, neatly painted and with a commodious driving shed and woodshed, enclosed by a strong fence. The special thanks of the assembly were given to Mr. Wilson, who had given the excellent site. On the opening Monday evening about three hundred and fifty sat down to tea, supplied by the ladies from their family baskets containing all from ham to pound cake. Excellent addresses were heard and the presence of God was felt."

One of this church's S.S. Superintendents became Rev. Edgerton Johnston of Bay of Quinte Conference, following there his uncle, Rev. Wm. Johnston, of Zoar Primitive Methodist Church. These churches of Coleraine and Shiloh arranged a union in 1901, and the present Central Church was erected in 1902 with opening services on Sunday, March 1st, and also March 8th, 1903. The first wedding at the new church was that of John Johnston and Mary Kellam on March 4, 1904. In 1925 the members voted to go into union of Congregational, Presbyterian and Methodist churches and henceforth has been Central United Church.



TULLAMORE

In Quest of a County Seat

The decision of the Railway Governors in 1853 to build their railroad to the southern portion of the township, passing through Malton, came as a severe blow to the thriving, prosperous hamlet of Tullamore. To be sure, no guarantees had been given, but the inference had been there. The railway's decision had shattered the dreams of the residents of having their hamlet become a county town; a blow from which Tullamore never recovered.

The area had first been settled during the 1820's, and its growth had been gradual until the 1850's, when bumper grain crops had brought affluence to the farmers, merchants and to Tullamore. The name had been derived from its Irish counterpart, and brought into being by Abraham Odlum, one of the early pioneers, in remembrance of his old home in Ireland.

Lindsay's grain elevators had become the focal point for all the teamsters hauling grain from as far north as Owen Sound. The grain purchased by Lindsay would be stored and eventually taken by wagon and teams to the mills of Weston, Lambton and Toronto. Riotous celebrations followed when the teamsters had disposed of their loads, and then retired to the two local inns to quench their thirst. Many are the unprintable tales coming out of the past, no doubt embellished a little with the telling over the years.

The hotel on the south-west corner had been a three storey structure, reputed by good authority to have fifty rooms. During Mr. Longheed's occupancy in 1935, the hotel burned down. The inn on the north-east corner was owned by Joseph Milligan, a single storey building that later became a store, and finally used as a residence by Johnny Carberry, as the passing trade became slow.

The Lindsay family also maintained a general store on the north-west corner, but it closed down before the end of the century. At one time the community suported two blacksmiths' shops, Mcdonald's on the west side and one on the east side farther to the south. Later this building was moved to the south-east corner where a store had originally stood but had burned to the ground in the early years. This smith shop at this time was operated by Milton Young, who later took over the blacksmith shop at

Castlemore. Wm. Jordan's wagon shop was next south, a two storey building which Jordan shared with Richard Dynes, the local cabinet maker. Jordan moved to Brampton about 1900 and the wagon works building was purchased by Mcdonald and placed in front of his blacksmith shop, where it still stands.

If you wanted a good pair of boots, George Hogg was the man to see. He provided custom made boots for three dollars.

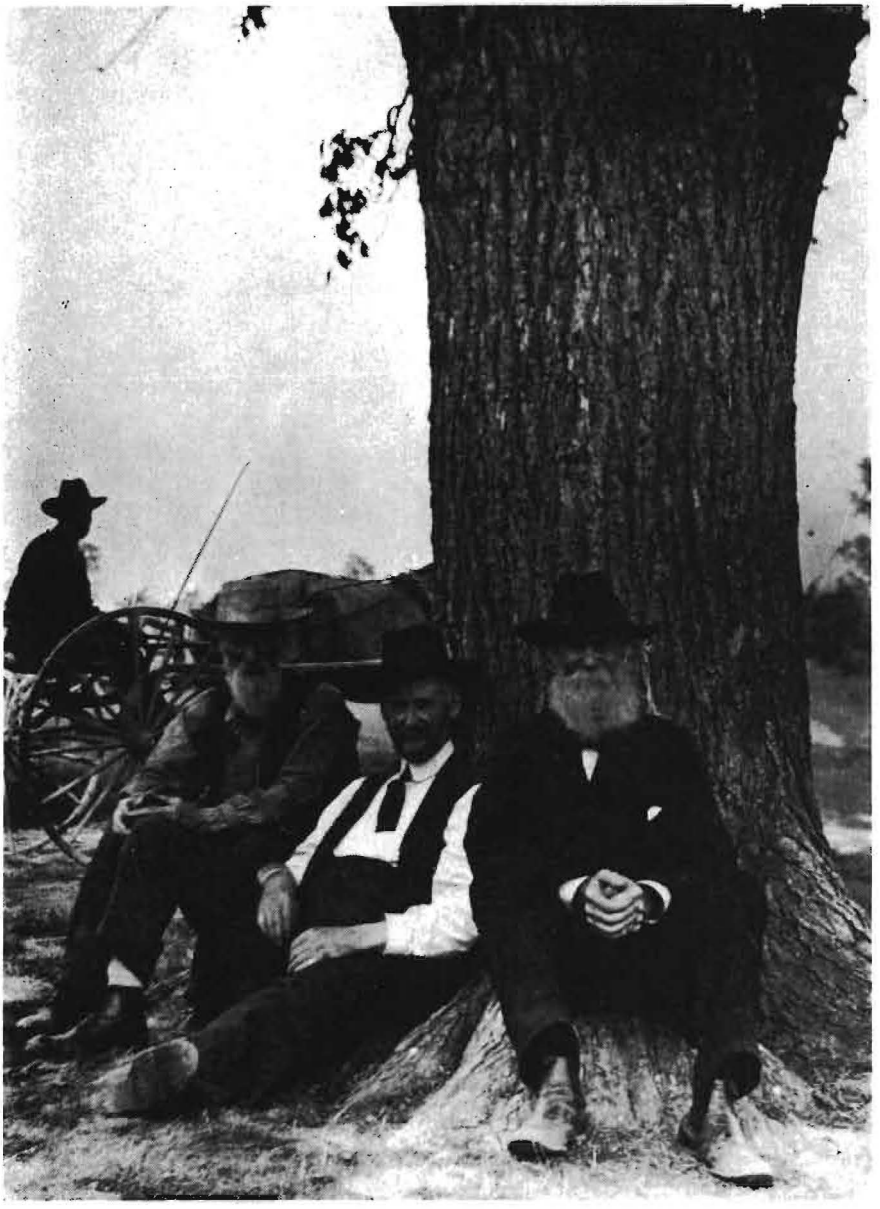
The small Primitive Methodist Church on the Thompson farm, 17th Side Road, administered the only religious services for many years until 1870, when the diminishing congregation voted to join Salem Church in Albion. The building was moved to become a slaughter house.

The cemetery on the Sixth Line had been donated to the community in 1850 by Christopher Burrell, who had erected the Gore Mills, just north of the 10th Side Road on the west branch of the Humber at Stanley's Mills. In the year 1861, St. Mary's Anglican Church was erected to the rear of the cemetery. It was placed on the Grahamsville circuit, and Rev. Armstrong was the rector. Later it was placed on the Castlemore and Woodbridge circuit. The church was torn down in 1925.

James Brodie, graduate of the University of Toronto, a school teacher of rare intellect and a passion for science, was persuaded in 1861 to Peel County to pass on to his pupils the benefit of his excessive knowledge. While visiting friends in the Stanley Mills area, he had been approached by educational representatives for Peel County to join their staff. He was a man with knowledge beyond his time, for not only did he teach the regular subjects, but also taught the fundamentals of chemistry, something unheard of in rural schools. His scientific training enabled him to describe and demonstrate the principle of electric current, a subject never attempted before in the common schools. By means of batteries and wire, the complexities of electrical movement was described. He was classed as one of the finest teachers in Peel, remaining at Tullamore until 1874 when he accepted an offer to teach at Grimsby, where he remained to the end.

Local Medical Men

If the wonder drugs of today had been available to the country doctor of a hundred years ago, what a tremendous saving of life there would have been. From 1850 to 1870 the scourge of diphtheria and scarlet fever hovered over the land. An immigrant



THE KING WILLIAM TREE
Ed. Odlum, John and William Carberry, Thomas Wharram

Scottish family in the southern section of the Gore might have been spared the loss of eight children who passed away one by one from diphtheria. They were buried side by side on the home farm, interred in rough wooden boxes put together by kind neighbours who shared the parents' grief. Surely their faith in the Almighty must have been shaken.

Tullamore suported three doctors: F. G. Grant, Samuel S. Harvey and John W. Hodgkinson. The combined medical knowledge of these doctors could not save the children of John and Rebecca Lindsay when they contracted scarlet fever. The funeral hearse had called twice on that June day, 1876. The local folk, now afraid of the pestilence, shunned the Lindsays, when they were desperately in need of help. Only Ann Lindsay, a relative, would assist. One other person defied the fever, Mrs. Isaac Wilson, the former Jane Woodill, beloved minister and evangelist, who went to their aid. Taking with her a change of clothes, she would change in the woodshed before entering the house and again when leaving. Although she could not help the children, her spiritual ministrations provided the stimulus the parents required to bring them through this ordeal. Six children were lost. The Lindsays later had two more children.

Joseph and Mary Mulligan of Tullamore lost seven children in one week to diphtheria in 1859. Thos. Foster of Ebenezer lost two girls and two boys, John and Jane Bland three children, Wm. Woodill four and no one knows how many more families suffered. Our cemeteries are silent testimonials to their dead.

Two local boys followed the medical profession. Dr. Wm. Nattress, born in 1852 on his parents' farm, Lot 3, Conc. 9, was educated in the Gore and the Brampton Grammar School, where he was awarded a first class certificate for proficiency in sciences. He attended Trinity Medical College, graduating from there, and went to England for post graduate work. He established a fine practice in Toronto.

Jas. E. Graham, born at Richview, June 12, 1847, son of Joseph and Ann Graham, learned his profession at Trinity College, Toronto. When hostilities broke cut between France and Germany during the 1870's, Graham offered his services to the German High Command, and upon acceptance, spent the duration of the war administering aid to the wounded and sick. When the Franco-German war ended, Graham returned to the Gore where his

valuable knowledge was put to good use. He married Mary Jane, daughter of the Honorable J. C. Aikens, M.P. for Peel.

Dr. Thomas Deazeley, a former Naval surgeon, established the first medical practice at Grahamsville. Thwarted in his desire to increase his knowledge of the human anatomy by the lack of a corpse, Deazeley decided to correct this situation by acquiring one. Riding to Toronto by horse and wagon, he entered the local hospital and surreptitiously worked his way into the experimental laboratory. There a body had been placed upon the dissecting table for experimentation. Placing the corpse over his shoulder, he hurried out to the wagon, put the body inside and took off. Unfortunately he was observed by one of the staff. An alarm was sounded and the chase was on. Deazeley's horse outran its pursuers and upon reaching the Humber, he discovered that a freak storm had washed away the bridge by which he must cross. He was then forced to go on to Woodbridge and thence home. The police had been notified and a close friend who was aware of Deazeley's intentions, upon seeing the police pass his home, swam the swollen Humber to warn him of their approach. Between them, they carried the corpse into the barn and buried it with straw. The police were unable to find the body and went on their way. The sequel to this tale has never been told, so it must end here. Deazeley married Rebecca, daughter of Dr. Phillips, now of Grahamsville. Three children were born of this union, but none lived. Here at Grahamsville, he acquired considerable fame, and was in the process of accepting a more rewarding position in Toronto when he suddenly passed away at the early age of thirty.

Alcide De La Haye brought his medical knowledge back to Claireville, where he practiced for seven years. His rounds extended as far north as Schomberg and south into Etobicoke. His one desire was to go west and when the opportunity presented itself, he sold his practice and went to Saskatchewan. While on one of his rounds, his horse bolted, throwing him out of the buggy onto the frozen ground. Unable to move to summon help, his feet froze. When he was finally found and taken to hospital, his feet had to be amputated. Blood poisoning set in and he died shortly after.

Michael Doherty, Chairman of the Toronto Gore Board of Health, issued this statement in 1887: 'The local board of health has not been called upon to take any action, as the health of the Township has been very good, and no case of contagious diseases

has been brought to the attention of the board. I have also to report that no public nuisance or condemnation of slaughter house conditions have been noticed in this year.'

In 1893, Dr. Geo. H. Bowles was appointed Medical Officer of Health for the Gore. He was the son of John and Mary Bowles of Sandhill.

The lack of water to provide the necessary motive power to operate grist mills prevented the merchants of Tullamore from processing their own grain. Consequently a great proportion of the grain was carted to Howland's Mill at Weston, more than thirty miles away. Thirty or more wagons or sleighs, as the season permitted, would leave Lindsays, Mulligans and Chafees about five o'clock in the morning. Heavy work horses were required for this job. Often bets were made on the team that could make the fastest time from Tullamore to Weston. A great deal of the camaraderie and humour disappeared with the advent of the automobile, which extended the range of the grain shipments. Soon after the turn of the century the local granaries began to receive less of the grain shipments and eventually closed from the lack of trade.

St. Mary's Anglican Church provided much of the local social life. The first wooden church built about 1842 had a fine high steeple. The interior had high backed pews, over which no child could see. There was a large gallery and a fine chancel. This created a profound impression upon the old time congregation. The choir was led by Mr. I. M. Chafee who supplied the music with his melodion. 'Tis said that the rafters rang with the singing, as the congregation joined the choir.

By 1872 the village had made such progress that the old church could hardly sustain the number of people wishing to worship. It was then decided, after due consideration, to start a fund for a new church. By 1882 contracts were awarded to Chas. Bullock, Peel County Contractor, to start to build. On a site donated by William Neely, a fine brick church was erected. Its total cost was $1200.

First service in the district had been conducted by Adam Elliot, the itinerant Anglican preacher, and services were held at the home of John Corkett, one of the first settlers in the district. This was in the year 1833. His home became the meeting place for the next ten years.

Wm. Sargent and Thos. Shaw were wardens of the new

church, and the committee was composed of William Strong, Thos. Chamberlain, John Ellis, Jos. Mulligan, with the treasurer being George Corbett. The old rectory was taken down in 1905, moved to a new location and renovated. It burned down in 1916. The shed and church hall were built during 1888 and many a happy, pleasant time was enjoyed by the young folk under its roof.

As the older members passed away, new faces appeared to take their places. Tullamore was changing too. Gradually the various enterprises, so necessary to the pulsating life of the community, began to cease operation. By 1910 only the blacksmith and hotel and store were left, eventually the blacksmith shop closed and the hotel burned down. Today only the store remains, a lone monument to a once prosperous past.

HENRY ROBINSON AND THREE HORSE REAPER
It's a surprisingly short span of years since horsepower on the farm meant exactly that. These three are stepping right along cutting a good clean crop of oats in Toronto Gore.

STANLEY'S MILLS

"The Mailman Cometh"

"Stanley Mills is between two hills on the border of the Gore, two miles from Tullamore." Billy Brown on No. Five Sideroad, a would-be-poet, could often be heard to quote the above ode.

The small hamlet, nestled in a hollow on the Sixth Line, was situated partly in the Gore and partly in Chinguacousy. In its heyday, Stanley Mills boasted 175 citizens. Originally settled about 1820, it was known by many names. When mail delivery was made possible to the small store in the hollow, operated by John Metcalfe who was the first postmaster here, it became temporarily known as Metcalfe's Hollow. Then, in the 1840's when a mill was built on the creek by a Mr. Stanley, it became known as Stanley's Mills. A blacksmith shop opened on the west side of the road with Donald Macdonald as the smith. The post office was taken over by John Woodill in 1833 and transferred to Robert Woodill in 1834. From this point on until 1853, postal records are lost.

By this time, the community was developing. The store now was under the supervision of the Balfours; the second story being a millinery shop operated by the Balfour sisters. Their proficiency with needle and thread was proclaimed throughout the district and a large clientele was established amongst the local ladies, who, during these prosperous times, demanded the latest and best gowns. The inn on the north side of the creek in the Gore, at this time a single story building, had Joseph Blackburn as mine host, catering to local and passing trade. John Birbridge, who established a wagon making shop, did an excellent business. John Evans became the local tailor. John Saul built a mill on the Gore side of the creek and Wm. Watkins became his miller.

Thus the hamlet, in the year of 1860, had three mills, a wagon shop, blacksmith, tailor, seamstress, inn, store, post office and a Methodist Church. The surrounding area now was well established with farms; the district had now reached its greatest momentum.

Joseph Figg, who operated a tannery on his farm, the south half of Lot 8, also local Justice of the Peace at this time, assumed the postmaster's office in 1853. He was followed by Arthur Griffith and then in 1859 by Christopher Burrell, who had also established the Gore Mills, just above No. Ten Side Road which could be

JINGLE BELLS

reached from the Sixth or Seventh Concession. The mill consisted of two run of stones and was supervised by Richard Burrell.

Postmaster from 1859 to 1863 was Thos. G. Jackson and then Christopher Burrell again from 1864 to 1886.

During the Seventies, the inn was replaced by a larger and more imposing structure and became known as the Grand Hotel. Now it did a tremendous business with the passing teamsters. The hotel closed early at night, but the weary traveller arriving by stage or wagon, could arouse the sympathy of mine host and gain entry. But many a local lad fooled the proprietor, Nicholas Barrey, by pulling up before the hotel, hammering loudly upon its doors and proclaiming that he was a traveller seeking lodging for the night. Entrance was thereby gained to the bar, much to the chagrin of the proprietor, who would serve rather than cause a disturbance.

The Methodist Church was erected in 1859 and administered by the Rev. E. Wood, D.D., but the congregation was never too large and suffered a short existence.

Gordon Tucker operated a mill on the branch on Lot 12, specializing in ground flour, and a man named Alderson operated a mill on the Chinguacousy side. Henry Pearon operated the carriage works and owned the grist mill about the year 1885. Wm. Linfoot was the local cabinet maker and lived by the creek on the Willard Smith property.

The hamlet retained its prominence until 1890, and a gradual decline was apparent by 1900. The store had closed, the post office was now transferred to the house where Willard and Lillian Smith now live, and here it remained until it closed during John Linfoot's term, on the 7th day of January, 1918. The store was bought by Geo. Ezzard in 1905 and moved to his farm where it became his residence. The blacksmith and wagon maker left the community and their buildings were eventually torn down.

Today all that remains of Stanley's Mills is the foundation of the church, now almost hidden from view; the last vestiges of a former bustling community completely disappearing as though it never really existed.

The Burrells of Lincolnshire had held positions of importance in that English county from the latter part of the seventeen hundreds. The title of high sheriff had been conferred on members of the family. William Thomas Burrell, who with his wife Ann Standerlin had departed from their native land to seek their fortune in Canada, had held an important commission in the Lincolnshire militia.

Arriving in muddy York about 1816 they set out looking for a homesite. From one John Strachan, an Anglican minister, they purchased a location. The minister who was not beyond making an extra shilling or two is said to have extracted from the Burrells more than his legal share of the moneys. About 1826 they bought a clergy reserve of twenty acres on the Seventh Conc. of Toronto Gore. Again John Strachan was on the receiving end but this time everything was legal.

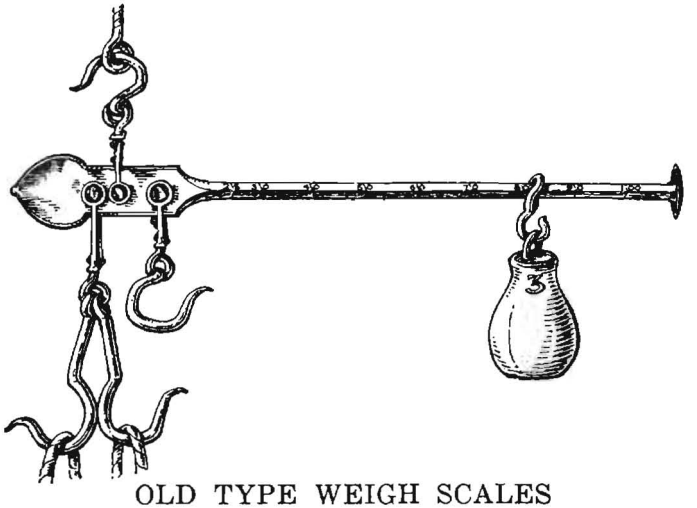
The Burrells were millers by profession and during the forties established a grist mill with a run of two stones on the west branch of the Humber on Lot 11. By this time William's son Christopher had married and with his wife left the Gore for the state of Illinois where his brother-in-law, Thos. Irwin, had written of the low land values. It was in Illinois that Burrell's wife died of tuberculosis. Later his brother-in-law passed away. During their mutual bereavement, the close marriage ties of Burrell and Mrs. Irwin brought them together often and eventually they married. The couple returned to the Gore during the fifties. Burrell stated that he couldn't get on with those damn Yankees. Christopher took over the operation of the mills and added a distilling plant, producing a good quality of whiskey.

Quite a number of men were employed at the mill and one of

Burrell's old Scotch retainers passed away. The only place of interment was in the Anglican Cemetery at Tullamore which had been donated by Burrell. It was decided that the old gentleman would be buried there. The Anglicans upon hearing this, horrified that one of another faith should be interred in their cemetery, placed a padlock upon the iron gate. When the funeral cortègé arrived at Tullamore Burrell, forewarned of what had transpired, smashed the padlock with an iron bar, gained entry and decently interred his old friend. Services were performed by an itinerant preacher.

In the meantime the Anglican minister notified Bishop Strachan who immediately issued a warrant to show why Burrell should not be excommunicated from the Anglican Church. His English temper aroused, Burrell hitched up his horse and buggy and rode to Toronto. Upon gaining audience with Strachan, he was queried as to whether he was guilty or not guilty. "Guilty", said Burrell, "but before you pass judgment, listen to me; the Anglican cemetery property belongs to me and I still retain the deed." Needless to say, Strachan observing his own untenable position, quickly mollified the angry Burrell and all was forgiven. Christopher never entered an Anglican church again.

Now described as a man without a church, he set about with determination to establish a Methodist Church in Stanley Mills. A site was donated by John Taylor, and Burrell energetically set about supervising the erection of the place of worship. The church



OLD TYPE WEIGH SCALES

opened for divine services October 20, 1861 to an overflowing congregation. The morning services were held under the direction of Rev. E. Wood, D.D. and the evening services by the Rev. H. Wilkinson and George Graham, Esq. Mr. Bell led the choir for a fine recital. Built of brick and about thirty feet by forty feet the church had a fine basement under the whole of it. The total cost was $1200, of which $800 had been subscribed. Collection on the Sabbath had provided another $53, and the proceeds of a tea $80, leaving a balance of $277 to be paid. The church was described as a neat country place of worship. Due to Burrell's liberal donation and untiring efforts, the trustees presented him with two copies of Wesley's Sermons. These two volumes are the prize possessions of Burrell Cannon of Caledon East, Christopher's great-grandson.

Burrell's sister, Sarah, married George Balfour in 1847 at St. Mary's, Tullamore. Balfour, a descendant of an old Scottish family, later moved to Stanley Mills, where he and his wife kept the store. After her husband's death in 1865, Sarah continued to operate the store until 1885, when she retired to live with one of her children.

When Christopher's son Richard became of age he too entered the milling trade. It was the policy of the family to give each employee a draft of whiskey to mix with water, that he might slake his thirst and wash the flour dust from his throat. Instant dismissal was the fate of anyone found under the influence.

Corinthian Masonic Lodge #45 was opposite the hotel on the Chinguacousy side and all the Burrells occupied the chair of King Solomon from William Thomas down.

Wm. C. Burrell, Richard's son, lost his life in an acetylene gas explosion at Caledon in 1914.

Burrell Cannon and his wife are custodians of the family history and maintain a fine scrap book containing items of interest that will be invaluable in the future.

Dr. Jas. Bowles was practicing physician in the Stanley Mills district, during the eighties. He is remembered for his efforts to save the life of Oscar Pearen, son of John Pearen, blacksmith and one of the pioneer families on the Seventh Concession. The boy was suffering from an inward ailment which was slowly absorbing his strength. Bowles maintained vigil at the bedside, using all his medical skill to keep the spark of life glowing. For days the medical man hardly slept but in spite of his efforts, the boy's life gradually ebbed away. Dr. Bowles was still hale and hearty in

THE VILLAGE SMITHY

his ninetieth year and while discussing his longevity, laughingly said "I never drink water, it just isn't necessary".

The Gore Mills was occupied by many millers and one tale is told about the miller's son. Enamoured of a local lass, blue eyed and buxom, he had kept company with her for over a year. He felt that the time was fast approaching when they should plight their troth, but unfortunately for him his loved one was sweet talked into marrying another. The young man, disconsolate, was walking along the edge of the millrace when he lost his footing and plunged into the racing waters. His body was never recovered. The miller, mourning the loss of his only son, pined away and died a few months later.

Fiction or fact? Well it is difficult to say. No doubt many of the folk tales are embellished with the repeating, but who are we to say at this late day whether these tales are true or false.

WOODHILL'S CORNERS

Squire Woodill

The gradual disappearance of early landmarks should be of great concern to every township. Here in Toronto Gore such names as Stanleys Mills, Woodill, Grantville, Richview, Masons Corners, Tormore have disappeared from our ken.

Woodhill, named after a prominent Yorkshire family, is remembered only by a few. First settled by Peter McEntee in 1819 upon whose farm the first local enterprise was established; a cheese factory which supplied dairy products to the nearby trade.

Squire Woodill as he became known built his home on Lot 6, Conc. 7, established his domain, over which he ruled until his death in 1834. Woodill became the first school superintendent in the Gore and later when he became Justice of the Peace, he converted a portion of his home into a judicial chamber and jail. He handled most of the local complaints and his jail was often the overnight home for the various offenders. Mr. Nesbitt was the jailkeeper. Woodill served this section until a courthouse was built in Brampton. Squire Woodill became a man of affluence and influence and boasted of such friends as D'Arcy McGee, Geo. Brown and other important men. These gentlemen would be entertained as Woodill's guests and would spend summer days fishing for salmon in the Humber and in the winter, hunting the game which abounded.

Two churches in Woodhill were supported by the local families. Salem Wesleyan Methodist Church on the Robt. Woodill estate with cemetery adjoining on Lot 5, had a short life, later became a grange hall. When the old Woodill home burned down, the frame church was moved and used as a temporary residence by Alfred Julian who owned the farm at that time. Woodill's sister Jane preached the gospel. A familiar figure travelling about the countryside on horseback, she was ever ready to give impromptu services wherever needed. She later married Isaac Wilson of Tullamore, also a man of God, in the manse at Mason's Corners. From there, they walked to their home on Lot 2, Concession 2, Albion, where she assisted her husband at Salem Church.

The little cemetery adjacent to the Salem Church contains the remains of many of the early pioneers, such as John Woodill, who died in 1834; Capt. Abraham Odlum, 1838, and his wife Jane.

Geo. Ward passed away 1847; Thos. Ward, Joseph Figg, first clerk of Toronto Gore. In this year of 1966, the cemetery is in the process of restoration and will no doubt be completed this year.

Thos. Ward kept store on the north half of lot five which he had purchased from his father-in-law, John Woodill. When the the store closed is unknown. The Ward home burned down in 1965. The inn on the north-west corner served the community for many years and up to the time it was demolished in 1965, was used as a store by Mr. Jones.

A union school which served both Chinguacousy and the Gore was also razed. There was also a tannery on the Figg farm, a shoe shop and Blacksmith. Of these many little enterprises, none remain, only the cemetery providing a link with the past.

In 1849 Robert Woodill sold part of the south-west quarter to Geo. Roper, trustee, for the Primitive Methodist Connexion for two pounds. In 1853 a second portion was sold to the church for two pounds and six shillings.

Amongst the Connell Baldwin holdings was a Crown grant of 200 acres located on Lot 4, Conc. 7. Deciding his 400 acres at Malton was sufficient for his needs, Baldwin sold Lot 4 to J. C. Aikens for 312 pounds, 12 shillings. A man of independent means, Aikens also owned 100 acres at Richview. When he retired in 1855, his son of the same name, J. C. Aikens, succeeded to the farm where he resided until 1873. The son also represented Peel County as M.P. Evidently his constituents in the Gore were not too happy with his efforts on their behalf, for at a meeting held at the home of Michael Doherty at Castlemore, 1861, it was moved by Archibald McVean that a vote of no confidence be placed on Mr. Aikens, and a suitable candidate be considered for the next election. This was seconded by Edward Kelly.

John Hooper rented the farm from 1873 to 1898, when his son, Chas. Hooper, rented the farm until the death of Aikens in 1904. At this time he purchased it from the estate for $9,750. During 1907 Hooper built a new barn using the trees on the farm for beams and joists. Hooper retired in 1925 and his sons John and Howard took over the farm. In 1940 a new bungalow was built on the property and the old farmhouse was remodelled. The elder Hoopers moved to Brampton in 1956 where Mr. Hooper held the position of assessor for Peel County.

GRAHAMSVILLE

"Fire!"

It appeared as though the whole sky was on fire; billowing smoke floating above, blotted out the sun, as it drifted with the wind. It was the day of the Woodbridge Fair, October, 1880, and the horses and buggies or carriages on their way to the fair paused to look in the direction of the fire, and then turned and galloped the horses towards the blaze.

Meanwhile at Grahamsville, the Magnet Hotel was on fire, the Masonic Hall was on fire, the Agricultural Building was on fire. Scores of men were trying to control the spread of the flames by bucket brigade but their efforts were in vain. Now the fire was spreading southward along the Sixth Line, gradually encompassing the long row of stables adjacent to the hotel. This meant that Lamphier's Store as well as the shoemaker's home beyond were in danger. The Anglican Church farther down the road appeared to be out of danger.

By now the roads were crowded with spectators watching the holocaust. Within hours the whole area was gone, just the smouldering ruins remaining of a fine community centre. The home of Dr. Phillips on the north side of the road as well as the Orange Lodge remained unscathed. Fortunately no lives were lost.

The Magnet Hotel, a fine two story building of twenty rooms, had been built in 1831 and had served the passing trade well. Robert Bell was proprietor at that time. The Agricultural Building had formerly been the home of the Watson Carriage and Plough Works, and upon retirement of the owner, had been moved to the fair grounds where it had served the community as a display centre for agricultural products as well as a service hall for the 1st CO - 36th Battalion and granary storage, grain being carted to Howland Mills for grinding.

The Grahams had emigrated from Ireland to New York in 1812, where they had been in the contracting business with J. G. Phillips. At that time, all British subjects were being subjected to abuse by the Yankees for their loyalty to the British sovereign. Appealing to the British consul for land grants in Upper Canada, they were invited to inspect the area which is now known by their

name. Many trips were made back and forth by Thos. Graham and Jas. Reid before finally settling for keeps.

On May 1, 1819 a caravan of twenty-seven wagons and families left New York for Upper Canada and when they eventually reached York County, wagons would drop out of the line to seek their allotments. The Grahams, Reids and Phillips came to this district. Once settled Thos. Graham applied for a tavern license and on December 27, 1819 was granted one. At one time the Graham family owned all four corners. Mr. T. B. Phillips who owned the farm on the north-east corner was a Captain of the Militia, a Justice of the Peace and also taught school in the community. His judicial duties often took him away from home on many occasions, holding court throughout the county. His eldest daughter Rebecca Ann married Dr. Thos. Deazeley, a former Royal Navy surgeon who was the first practicing doctor in the community.

Dr. T. G. Phillips, son of Phillips, Sr., graduated in medicine from Trinity College at the age of twenty and for many years was a well liked doctor in the community. His practise took him as fas as Mono Mills and what is now the town of Orangeville. It is said that he would often stop for a swim, when the weather was permissable, breaking the long tiresome journeys with a refreshing dip. His yard was always full of horses and buggies awaiting his return and people came for many miles for his prescriptions.

Geo. and Thos. Graham, sons of Thos. Graham, kept store on the Chinguacousy side on the south-west corner. Here postal services began in 1852. Peter Lamphier's store was next to the very extensive hotel stables and then a house owned by Wm. Clifton, a shoemaker, was next. On the Phillips property next to the Orange Hall was a home occupied by Wm. Wright Sr. A Blacksmith Shop and Tailor Shop were also active. Mr. Watson's Wagon and Plough factory on the north-west corner was a major industry in the 1840's, employing many of the 150 people in the community.

A plank road passed through the village and proceeded north to a point half a mile above the No. 7 Highway. It was supposed to continue as far as Mono Mills, but at four hundred pounds a mile proved to expensive to continue. The road was not too well maintained and in later years became almost impassable, the traffic finding it necessary to use the Fifth Line of Chinguacousy. A daily stage operated as far as Mono Mills, twenty-two miles away, fare being $1.10.

Prominent community members and tradesmen were: Rev. B. Jones, Wesleyan Minister; Peter Lamphier, General Store; Rev. J. G. Armstrong, Anglican Minister; Robert Bell, Hotel Keeper; J. R. Cousins, Physician and Surgeon; Thos. Graham, General Store; John Hughes, Blacksmith; Martin Morrison, Physician and Surgeon; T. G. Phillips, M.D.; Jas. Watson, Carriage Maker.

Grahamsville was the headquarters of the #1 Militia Company - 36th Battalion, using the large hall for drilling. When the Fenian raid took place in 1866, the Company, fifty-five strong, left for Niagara Falls. Thos. Graham was Captain, Arthur Nesbitt, Lieutenant, and Wm. Graham, Ensign. Each man was given fifty rounds of ammunition. They were gone from June 2 until July 16 and upon their return a parade to the fair grounds and a picnic was held in honor of the occasion.

After the remains of the fire had been cleared away, the Methodist Manse was built on the site. The Anglican one farther to the south was part of a circuit served by Rev. Armstrong but was never greatly patronized, later falling into disuse in the 1880's. A small cemetery was adjacent to the church, but the headstones have been removed and the ground under cultivation. The community never really recovered from the fire; the cemetery now represents the only landmark of a once proud country village.

Postal services began in 1852 and ended in 1915. The following served terms as postmaster:

George Graham	1852-1857
Thomas Graham	1857-1864
George Graham	1865-1865
Peter Lamphier	1866-1900
Miss Theresa Lamphier	1901-1902
Miss Ida Steele	1902-1903
Alfred Baldock	1904-1915

Other services at Grahamsville over the years were: Arthur Nesbitt, musician and bailiff; Wm. Ellwood, tailor; Andrew Herbert, painter of carriages and houses; Thos. Dorsey, wagonmaker; John Hessey, blacksmith.

MALTON

The Colonel

Malton in the Gore was strictly farm land. The only exception being the inn of Thos. Mulholland on Lot 12, south half. In 1819 David Tomlinson acquired from the crown the east half of Lot 10. Soon after, the Heydens, Graceys, Shaws, McDonalds, Cooks and Gardhouses established homes there.

The introduction of Colonel Connell Baldwin to the district was a pleasant one. A military man, the Colonel could often be seen strolling up and down his laneway, dressed in full military regalia. He was a kind man and admired by all.

During the 1860's Malton supported a Presbyterian and a Primitive Methodist Church, and a common school of sixty pupils with Adam Morton a teacher at this time. Temperance Lodge #295 met every Friday. The population of Malton in 1860 was 200.

During the fifties the Toronto and Guelph Railway purchased a right of way through the Tomlinson, Baldwin, Nixon and Gracey farms and service was expected to start within a few years. However the hamlet did not develop until the advent of the airplane industry. Now part of Toronto Township, its once rich farm land is being absorbed by huge home syndicates.

Of the many pioneers who have dwelt in the Gore, probably no one is less known, yet have left a very deep impression within the township than Capt. Connell Baldwin, who lived here between 1829-1861. He was granted four hundred acres as a military concession just south of the four corners at Malton, for services rendered in the Peninsular Wars.

Emigrating to Canada after a brilliant military career to fashion for himself and family, the life of a country squire, a tall handsome man in his late twenties, he began to build with the aid of his neighbours, a pretentious log structure, which when completed he named "Clogeneagh" after his Irish home. Admired by those close to him and looked upon as a leader in the community, the title of Colonel was thrust upon him as a token of admiration. Accepting the honor bestowed upon him, Baldwin set aside ten acres upon which the first Roman Catholic Chapel was built in the area. A school was also made available that those who wished to learn would be welcome. Also a site for a cemetery was set

aside. Clogeneagh became a home away from home for the many priests who visited that district.

It was during the Mackenzie uprising in 1837 that Baldwin came into his own. Offering his services to the Government, he proceeded to recruit and outfit at his own expense, 1200 men and boys, and after a brief training period, set out on foot for the Niagara frontier to garrison a fort against possible American Mackenzie supporters. There they remained until the hostilities were over in 1839.

Returning to York, Baldwin was made a Colonel by a grateful government, but one who refused to compensate him for expenses incurred when outfitting a military unit. Disillusioned and almost without funds, excepting his pension, Baldwin retired to Clogeneagh and his family. Now well known, he allowed himself to be nominated as a Reform Candidate in the second riding of Peel.

Unfortunately the Colonel was inexperienced as a politician and although he had the Catholic support, the all powerful Protestant Orange element was able to harangue and shout him down at all the political gatherings where he appeared. His colleagues were shoved about and on many occasions beaten. Realizing his religion was a handicap to a political future, Baldwin withdrew his nomination.

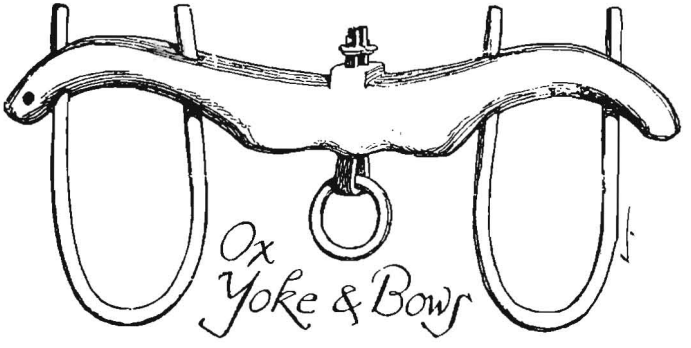
During one of his frequent visits to York, while strolling about chatting with his friend Bishop Power, he was requested to visit the waterfront where the freight sheds were full of Irish immigrants sick with the plague. Always a brave and compassionate man, and sickened at the sight of the unfortunate people, Baldwin offered his home as a hospital, that he might help to restore the health of the helpless. Granted permission to take a dozen immigrants home, he and his wife set up beds at Clogeneagh, and with the aid of Father Eugene O'Reilly administered help to the sick. It was a time of triumph and despair; many of the patients recovered, but many also died and the little cemetery began to fill. Gradually the typhus abated. The Baldwins thanked God for sparing them; however, at the very last, Father O'Reilly succumbed to the dread disease and passed away.

To this day, Baldwin's Cemetery has never been located and only in the future when Malton Village expands, will it probably be found during excavation.

It was during one of his visits to Toronto, heavy with cold and not too well, that Baldwin collapsed on the road, and before

his family could reach him, he passed away. This was in the year 1861, and the family now in poor circumstances, sold the estate and moved to Toronto where they lived to the end.

John Birbidge, formerly of Stanley's Mills, had taken up residence in Malton, where he continued his trade of wagon making. It had been remarked that John's greatest love apart from his wife, was horses. Oh, how he loved horses! In fact, several of his friends wondered whether his love of horses was greater than his love of the church. Some said yes, others said no. The outcome of it all was that someone mentioned that he could get Birbidge to leave the church to look at horses. Others derided the suggestion. So bets were made and plans were laid. Then one Sunday, the stage was set. A stranger was introduced to the group, supposedly a horse dealer with some fine stock for sale. One of the men entered the anteroom of the church, opened the door and beckoned to Birbidge who was seated among the stewards at the rear. Leaving his seat, Birbidge approached to find out why he was needed. He was informed that a horse dealer was outside with a fine pair of horses for sale, and was he interested. Birbidge re-entered the church, informed the minister of a sudden business emergency requiring his attention, excused himself and left the church. Needless to say as the scheme unfolded, Birbidge became aware of what had transpired. Fortunately he saw the humorous side of the scheme and enjoyed a laugh at his own weakness.



RICHVIEW

— "and then there was none"

The evacuation had begun during the 1940's; Richview, an innocent victim of progress, prepared to die. The gradual expansion of Malton Airport Project had necessitated the absorption of the area. Most of the farms had been bought, some buildings by now removed and land levelled. Uprooted elms, oaks and maples were either buried or burnt.

This small community situated at the junction of the Sixth Line and Elmbank Road, came into being with the occupation of Crown land by the Grahams, Burgesses, Culhams, Beatties and Perrins from 1820 onwards The first thirty years were mostly spent in the clearing of land and the erection of suitable dwellings. By 1850 a population of 80 had been attained. The community consisted of a store, church, school, inn and various minor trades. Never quite attaining the status of its neighbour Malton to the north, it nevertheless provided the necessities of life for those within its boundaries.

The store and inn were known to exist in 1850, but when they were actually built is unknown. John Burgess operated the store and was the Postmaster for many years, and upon his death, was succeeded by his daughter. The store stood upon the south-east corner and through the years, with additions, assumed an unnatural shape. A single story frame building that ceased to serve the district during the 1890's, it nevertheless functioned as a residence until the time of the take-over.

The inn, situated on the north-east corner of Squire Aiken's Estate, provided the inner necessities, while a huge fireplace warmed the outer extremities from the chill of the evening. David Nathaniel served as mine host until 1867 when the business was transferred to Thos. Golding. The inn ceased to operate during the Eighties and was torn down to be used as farm buildings. The failure of the Sixth Line to extend beyond Richview no doubt contributed towards the failure of the store and inn. The bulk of the travelling public turned east or west at Malton.

Richview was probably the last to receive educational facilities; the local children received their schooling in nearby Etobicoke. John Burgess and other residents appealed to the United Counties

on many occasions for funds, with which to build a school, and finally received their grant in the 1860's. The school building was erected on the Fifth Line of Toronto Township with Wm. Beattie, a local man, the first teacher.

The early Primitive Methodists built their log church on Lot 5 — Concession 7, Toronto Gore in the Thirties. This building was replaced in 1853 by a substantial brick structure. Named Bethany United Church, it continued religious services until the congregation declined entirely. The federal governent permitted it to remain until Carlings Breweries purchased the adjoining acreage. Standing aloof from the passing Highway 401 traffic for many years, it too became a victim of the expansion. This was the last remaining landmark to be removed and Richview ceased to exist for all time.

The bible which had adorned the altar, had been preserved by Mr. Elwood Culham, one of the elders. Wishing to preserve it for all time, Culham presented the bible to Astra Masonic Lodge of Weston, where it now occupies a place of reverence upon the lodge altar.

Thomas Graham had purchased lots 2, 3 and 4 as Crown land in 1832, which remained in his name until 1887. Joseph Jackson, his son-in-law, bought the farm, but not having a liking for farm life, sold it one year later to George Culham, son of an early settler in the district. Son Elwood succeeded to the farm and remained until it was purchased by the government. Thus the land that was bought from the Crown, was returned from whence it came, over a hundred years later.

The final tour of the house had led to the discovery of an old book. Dust laden and yellow with age, it had lain unnoticed for nearly a hundred years. The book was the work of Thomas Graham. During the eighteen fifties he had decided to replace the old homestead. The book disclosed that bricklayers and carpenters had been commissioned from as far away as Buffalo to build the new home. Clay brick had been prepared on the farm to provide the exterior finish. The carpenters performed their work with lumber milled close by.

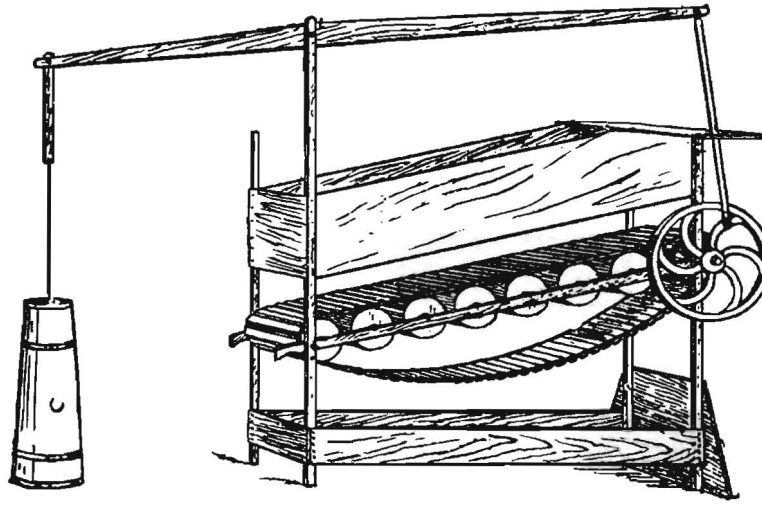
Two roving negroes had been hired at twopence a day to dig a cistern and then dig a trench from a pond to the cistern. These negroes were former slaves, who had run away from the southern states and made their way into the Gore. When the trench was completed, the carpenter fabricated a wooden pipe, leading

from the pond to the cistern. Here the local blacksmith was called upon to form an iron band about the pipe to make it secure.

Elwood Culham, who found the book, was curious enough to take a shovel and probe the earth where the wooden pipe was supposed to be. Sure enough, remnants were discovered, but in a poor state; the iron bands having long rusted away. The book, rich in history, lives on.

There is little mention ever made of our wild friends that roamed about the township before the turn of the century. Certainly there were wolves, bears, deer and beaver abounding this area. The advent of the settler and his domesticated animals often provided toothsome morsels for these denizens of the forest. Woe be the man who neglected to fasten his stable door tightly. Many a pioneer has found to his regret that an unlocked door has meant the loss of his stock and his livelihood.

A story is passed down regarding the inn-keeper's wife at Richview. Whilst picking wild berries in the bush to the rear of the inn, she was accosted by a bear, also partaking of the berries. Taking dead aim at the bear, with a swing she hit him on his tender nose. The bear howled, the woman screamed, the bear went one way, the woman the other. The innkeeper hearing his wife scream, arrived on the scene with a gun, and sent a parting shot at the bear. There were no casualties on either side.



AUTOMATIC CHURNER

INTERESTING INCIDENTS

Plank Roads — Odlum's Tree — Gavins' Will

The Gore Road had provided access to the large markets to the south for the farmers of Albion and Chinguacousy for many years, and many were the representations by local residents to the home council to open the Sixth Line to Dundas Street. After much pressure had been exerted by Mr. T. B. Phillips, J.P. and other men of Grahamsville, the council finally conceded the necessity, by authorizing Mr. Embleton, county surveyor, to survey a road to Dundas Street. By 1846 a plank road was completed from the Hostrawser farm just north of Highway #7 to Mimico, now known as Islington, a distance of twelve miles. Side roads of a sort now opened up and one such road was cleared from Grahamsville to Claireville. Back in 1836 Robert Bowman had built a bridge over the Humber just west of Claireville for his own use, but with more traffic now on the road, Bowman applied to the Home Council for fifteen pounds as compensation for building the bridge. Council replied that Bowman himself had benefited most from the bridge, so the application would be denied.

A plank road extended from Weston to Coleraine during the 1850's with toll gates situated at varied locations. One such toll gate was set at the approaches of the Gore Road at the Indian Line and another at #10 Side Road on the Indian Line. However this plank road as well as the Sixth Line was allowed to deteriorate and become impossible to travel on. The Fifth Line of Toronto Township became widely used with the impossible travelling conditions on the Sixth Line.

The legend of Odlum's tree is familiar to the Gore folk, but not many know there are two versions of the story in circulation. Captain John Abraham Odlum of Tullamore, Ireland, late of His Gracious Majesty's Army, under the command of the Duke of Wellington, wounded at the Battle of Waterloo, had received a grant of one thousand acres in the northern limits of Toronto Gore, settling there in 1829. Legend informs us that one evening while returning home quite late, darkness descended quickly, and unable to find his way to his home, Odlum settled down for the night with his back resting against a sturdy elm tree. When awakening in the morning he found himself close to home. He named the tree after

William of Orange, with whom his ancestor was supposed to have fought at the Battle of the Boyne.

The second version is that Odlum had planted a young elm tree as a living memorial to William of Orange and to the then ruling Monarch King William the Fourth. The tree was planted in what was later to be the centre of the Second Concession of Toronto Gore and the Seventeenth Side Road. Before his death, Odlum had exacted a promise from his son Leonard that the tree must never be cut down.

In later years when the road was surveyed for opening, the tree was discovered to be in the middle of the road, and the road commissioner demanded the tree be removed. Leonard circumvented this by filling the bole of the tree with hand hewn nails made by the Tullamore blacksmith, literally making it a tree of iron, thus preventing the cutting of it down and forcing the road to go around the tree.

The tree stood the test of time, and then in 1940 it was struck by lightning, leaving a long gash on one side. Gradually over the years rot set in, eating away at the heart of the old tree. Finally it succumbed to the elements and time; the end of a living legend but one that will live in the memory for years to come.

Lawrence Gavin had purchased his holding, a clergy reserve, back in 1826. With the help of his wife Ellen and his brother Thomas, a well developed farm had prospered over the years. Being a thorough man, he looked to the future by preparing a will, that in the eventuality of his death, his beneficiaries would not suffer the inconvenience and frustration of legal entanglements. His copy of the will is shown forthwith, that all may see, how one prepared for the future.

COPY OF WILL

In the Name of God Amen.

I, Lawrence Gavin, Yeoman, residing in the Gore of Toronto, being in bodily health and of sound and disposing memory, and considering the evils, dangers and other uncertainties of this transistory life (for avoiding controversies after my decease) make, publish, and declare this my last Will and Testament in manner following, that is to say:

First I recommend my soul to God that gave it and my body I commit to the earth when it shall please God to call me. And for and concerning all my worldly Estate I give bequeath and dispose thereof as followeth.

I give and bequeath to Ellen my dearly beloved wife the sum of fifteen pounds of lawful money of Canada to be raised and levied out of my Estate annually and paid to her yearly during the term of her natural life together with all my household stuff of which I am possessed at the time of my decease. Also I give to my beloved brother Thomas Gavin the sum of Twenty Pounds of lawful money of Canada to be raised and levied out of my Estate annually and paid to him yearly during the term of his natural life together with half

the farming stock and farming implements of which I may be possessed at the time of my decease.

Also I give for the sole use of my beloved wife Ellen and brother Thomas Gavin during the term of their natural life the apartment adjoining my present dwelling together with an acre of land immediately in rear of the dwelling house.

Also I give the sum of Ten Pounds in lawful money for Charitable Purposes to the Roman Catholic Church in the Gore of Toronto to be paid out of the monies realized from the farming stock and implements after my funeral expenses are paid from the same source.

And I also give and bequeath to my well beloved Stepson Angus James McKay all and singular my lands, messages and tenements by him freely to be possessed and enjoyed together with half the farming stock and implements paying thereout of the yearly sum of thirty-five pounds of good and lawful money of Canada to my beloved wife and brother as hereinbefore bequeathed to them during their natural life. And I do hereby nominate and appoint John Adams of the Gore of Toronto and Angus James McKay, one of the legatees of this Will, Executors of this my last Will and Testament hereby revoking all former and other Wills and Testaments and Deeds of gift by me at any time heretobefore made. And I do ordain and ratify these presents to stand and be for, and is my only last Will and Testament. In witness whereof to this my said Will I have set my hand and seal this twenty-eighth day of February in the year of our Lord one thousand eight hundred and fifty-one.

(Signed) Lawrence Gavin

Signed, sealed, published and resolved
in the presence of us the subscribers.

"Archibald McVean"
"James Miller Adams"

BOWMAN'S STORE AND POST OFFICE, CLAIREVILLE

CENTURY FARMS

Being Marked in Centennial Year

The Martin Byrne Farm, Lot 12, Con. 10

The original owner of this farm was John Murphy, of a pioneer family, who also owned a farm at Lot 17, Con. 9. He erected two homes on this farm, one directly behind the present brick house and one opposite the Castlemore School. He and his wife occupied one dwelling and his son John and family, the other. John, the son, tired of farming and moved to California. Martin Byrne and his wife, Mary Harrison, purchased the farm in April, 1870, from the original owner's estate, moving from Lot 9, Con. 10, Toronto Gore. Records show the purchase price was $3,000.00. In the Byrne family there were ten children; Louise, Martin, John Francis, Margaret, Elizabeth, Agnes, Laura, Catherine, Thomas and James.

Neither house on the farm was large so the new owner moved the northerly situated house down to the other one, to accommodate their large family. The snapshot shows this clearly. All the Byrne children attended Castlemore School, and married into local families such as Murphys, Fitzpatricks, and Pendergasts.

In 1907, John Francis married Mary Murphy (granddaughter of the original owner), and one year later purchased this farm from his father. Of this marriage there were three children, Irene, Charlie and Martin (present owner). The existing house was built in 1922.

This home always had a close association with Castlemore School. If a child became ill or hurt at play, the teachers made use of its proximity to the school, and had other "scholars" assist the affected person across the road to rest until parents were notified. Before the advent of the telephone, Grandma and Grandad Byrne would on occasion, hitch a horse to a buggy or cutter, and take the child home.

On Christmas Concert night, the barn and outside shed accommodated many horses, while the fond parents and friends attended the highlight of the year to them.

In 1955, on the death of his father, Martin, the older son inherited the farm. Of his marriage to Teresa Leddy, four children were born: John, Mary Margaret, Paul and Theresa Anne.

It is a great pleasure to be included in the group of CENTURY

FARMS. It renews again, the memories of the associations we enjoyed with our neighbours, which we esteem highly.

The John and Thos. Byrne Farm, Lot 13, Con. 10

The sons of Martin Byrne were now branching out on their own. Thomas took his new bride, Katherine Curtis of Castlemore, to begin their married life on Lot 15, Conc. 10, Grantville. Here on this century farm eleven children were born; four boys and four girls surviving. Upon the death of their father, John and Matt became joint owners of the property. Matt and his wife Louise Harrison moved to the Fifth Line of Albion, remaining there until the death of John when they returned to the home farm to live with sister Mary who had inherited John's portion. John and Thomas inherited the farm, Tom and his wife moved to the Albion farm where they live today. Mrs. Matt Byrne spends part of her time with Tom and part with her daughter.

The Erwin Farm, Lot 9, Con. 9

John Erwin emigrated from Yorkshire, England, about 1830, with his wife, two children, Joseph and Mary and a home boy. It was not until 1835 that the family arrived in Toronto Gore, the preceeding five years being lost in the past. Finding Lot 9, Concession 9 to their liking, 100 acres were purchased from the original crown grantee, John Beikie, in the year of 1835. The Erwins proceeded to clear the land, till the soil and plant their crops and in the process build a log cabin at the bend of the creek close by the south bridge. This was later followed by a home of planed siding, which upon the erection of a brick home in 1902 at a cost of $2,500, became the garage, adjacent to the kitchen.

Son Joseph, having no aptitude for farming, left the farm and settled in Weston, where he learned the tailoring trade, married and raised two sons, James and John. When the grandfather died, son Joseph had already passed away, so the farm was left equally to the grandsons. James, later in 1869, sold his portion to his brother for $1,600. To his granddaughter, Betsy, daughter of Mary Parr, he bequeathed the south-west quarter of Lot 17, Concession 11. When John passed away on November 25, 1917, the farm passed to his son, also named John, who continued to maintain it until his death in 1954. Son Russell succeeded to the farm and with the aid of his wife Marion and children Paul and Diane, continue to uphold the traditions of this fine old farm. The barn is believed to be original, the concrete foundation added much later.

Amongst the Erwin possessions brought out from the homeland was the inner wooden workings of a grandfather clock. A Canadian-made case encloses the perfectly matched gears which mesh together in unison and balance and maintain good time.

St. John's Anglican Church stands upon land donated by John Erwin in 1844, and the name of Erwin is still amongst those others on the church rolls.

Paul Erwin is active in 4-H Club activities and has many prize ribbons for his entries in the calf sections.

The Morrison Farm, Lot 15, Con. 7

In the year 1840 Hugh Morrison and his four sons came from the county of Sligo and settled in Toronto Gore. One son, Robert, was being educated for a druggist, but gave this up to come with the family. He settled on Lot 15, Concession 7, cleared the land and built a log house. He married Catherine Brinkman and raised seven daughters and four sons.

This piece of land was handed down to his son Robert and was registered in his name in 1888. A brick house was erected on the farm in 1904, to fulfill one of the conditions of the elder Robert's will.

In 1894, thirty-three and two-thirds acres of this land was traded by Robert for the same amount of his brother William's land. William's farm was situated on the west half of the concession, and this arrangement was made so each brother would have access to the creek running through the farm, and accounted for the odd shape of both farms.

Robert never married but lived on this farm until he was a few months from his one hundredth birthday, and had both legs amputated. In October, 1939, he sold his farm to his nephew, Joseph Robert Morrison, and his wife. The farm is now operated by their son Sheldon who had a piggery on the farm and occupies the farm house while Joseph and his wife live in a new house on the farm. Sheldon is the fifth generation of Morrisons to live on this farm and his son Geoffrey is the sixth.

Robert recalled the time when lanterns were first introduced on the farms. Prior to that time it was part of the womenfolks' tasks to melt tallow in shallow pots, to make candles that the men could complete their evening chores. The advent of the lantern was a blessing in its day, not only enabling the farmer to work more efficiently, but extended the night of the farm wife as well.

In the early days when the cradle was in use for harvesting of grain, the physical labour was endured with the odd swig of whiskey. It was Robert's job to ensure that the whiskey pail was kept full. To this end, he would walk to Tullamore for a refill and back again. Evidently this type of nourishment was most beneficial, for these pioneers would work from daybreak to dusk. Robert suffered from asthma and in later years, this bewhiskered old gentleman claimed to have wrought a cure, by using Epsom Salts.

The Murphy Farm, Lots 16 & 17, Con. 9

The history of the Murphy family in Peel County dates back to the early 1800's when three sons emigrated from the north of Ireland and settled in Caledon Township. They took up land on the Second and Third Concessions of that township. At this time there was no place of worship in Caledon; services were held in homes or inns. Those who wished to attend church had to travel to the Fifth Line Chapel in Toronto Township. Later on, Cornelius Murphy donated a portion of his land that a church might be built. When St. Cornelius Church was erected it was named after the donor of the land.

About 1834 brother John sold his land and he and his wife, Ellen Doherty, and their children moved to Lot 16 and 17, Conc. 9, Toronto Gore. Michael, one of John's three sons, is the ancestor of the present Murphy family. The other two sons, John and Charles, obtained crown grants on the Tenth Concession; Charles on Lot 12 east, now owned by Laurie Kersey and John on Lot 12 west, now owned by a great-grandson, Martin Byrne, Reeve of Toronto Gore.

Michael married Elizabeth Madigan and raised seven sons and two daughters. One of his sons, Cornelius, succeeded to the farm with his wife, Ann Trainor of King Township. They had one son, John, who, with his wife, the former Mary Josephine Flaherty of Caledon Township, and their three children, Sheila, James Cornelius and Francis John, own and occupy the farm. Cornelius Murphy passed away in 1836, the first to be buried on his own grant of three acres, being part of the west half of Lot 7, Concession 2 East.

John Murphy was Magistrate at Castlemore during 1877.

The Shaw Farm, Lot 14, Con. 8

This property, which is known as Lot 14, Concession 8, Toronto Gore, was issued as a Crown deed to Reverend John Strachan in

the year 1828. He retained it for 12 years, and then sold it to Mr. Thomas Burrell. In 1850, the farm was sold again to Mr. William Cawthra. Three years later, it passed into the possession of the Shaw family.

In 1827, Mr. Robert Shaw and his wife, Alice Lockhart, left Sligo, Ireland, and set out to find a home in the New World. They settled first in New York State, and lived there for three years. While here, in 1828, a son, James, was born. In 1830, the family decided to leave the United States and come to Canada. They arrived in Ontario, and settled on Lot 14, Concession 8, Toronto Gore Township. Three other children were born in Canada: Samuel, Eliza and Margaret.

In 1852, James Shaw married Jane Shaw—although of the same name, there was no relationship. Samuel married Ann Hunter, Eliza became the bride of William Taylor and Margaret married Thomas Beamish. In 1854, Robert Shaw sold the west half of his farm to his son James. The second son, Samuel, later became the owner of the east half.

James and Jane Shaw had a family of one son and five daughters: Robert Andrew, Alice, Eliza, Minnie, Sarah and Marjorie. Robert Andrew married Ann Lougheed. While still quite young, Ann died, leaving two children, Everard and Edith. Robert Andrew was remarried to Jemima Hewson, and there was a second family of two boys, W. Gladstone and Melville. Alice Shaw was married to Walker Wiley, Eliza was married to Joseph Lindsay, Minnie to John Nixon, Sarah to Hugh McCort and Marjorie to John Julian.

James Shaw farmed his land until 1891, when it was transferred to his son. The farm now consisted of 133 acres as Robert Andrew had purchased 33 acres, which was part of Lot 13, from John Bailey.

As mentioned before, Robert Andrew had four children: Everard, who married Mable Armstrong, Edith, who married John Kellam, Gladstone, who married Janet Standing and Melville, who married Mildred Montgomery.

In 1911, Robert Andrew died and seventeen years later, his son, Gladstone, came into possession and he is the present owner of the farm.

Gladstone and his wife have a family of two children, Barbara and Ronald.

The George Ward Farm, Lot 7, Con. 7

Back in 1820 Geo. Ward bought from the Crown 100 acres of good fertile soil and started the nucleus of a farm that has remained in the Ward family for 146 years. Settling upon the south half of Lot 7, Conc. 7, Toronto Gore Township, he built for himself and wife a pioneer home in which nine children were raised. Three of the boys upon attaining manhood status went out into Reach Township in Ontario County and took land. The two younger sons, Robert and Thomas, remained on the home farm. By 1828 thirty acres had been cleared of brush and was cultivated and sown with the basic necessities for the home larder and market. The patent for the Crown deed was received in 1833; the deed not forthcoming until most of the land had been cleared. The family supported the little Primitive Methodist Church known as Siloam, that had been built on the north-west corner of the farm in the 1840's. Isaac Ward and Jane Woodill gave religious services there, the church closing its doors in 1880. It was torn down in 1890 by Jas. Dowell and was used for farm building. When Geo. Ward passed away in 1847 the two sons inherited the farm. Thomas later in 1851 sold his share to Robert for 750 pounds, ten times the original cost of the farm. In 1862 Robert purchased the north half of Lot 7 from John Dale for 1,200 pounds, increasing the size of the farm to 200 acres. Robert died in 1873 leaving his wife and three sons to maintain the farm, George 23, Robert Jr. 18, William 13 and two girls, Lizzie 20 and Annie 16.

The eldest son George purchased the adjoining 100 acres to the north from Joshua Figg and also 50 acres from the home farm, establishing his own 150-acre farm. Robert Jr. operated the home farm, but in 1884 sold out to his brother William for $7,000. The land had been cleared by this time; a bad windstorm had destroyed the remainder of the bush.

William had two sons, Cecil and Norman, and when he passed away in 1933 at the age of 73, Norman became owner and farmed with the help of his son William, the fifth generation of Wards still on the farm at that time. As years passed by, more livestock was raised, requiring a greater amount of water than was available. Mr. Wm. Core Sr. was hired to drill farther back on the farm, eventually locating a good supply of water at ninety feet. This water was piped to the barn and house, a distance of half a mile.

When Norman retired to Brampton in 1954, son William attained ownership and his son, Norman Bruce, represents six gen-

erations on the farm. At the present time there are 80 pure Holstein cattle averaging a milk production of 1,600 lbs. per day.

Mr. Norman Ward mentions a legend arising from the past concerning his great-grandfather and his great-uncle. Upon landing in New York from Britain they became involved in the war between the British and American revolutionary forces. The brothers became separated during a skirmish. One brother, creating quite a noise while forcing his way through the brush, was startled to hear his brother's voice suggesting that a volley be sent in the direction of the noise. Quickly he yelled "Don't shoot, George, it's me." The brothers, united, left the state as quickly as possible and came to Ontario, thereby starting another episode in the life of the Ward family.

The Norman McCabe Farm, Lot 17, Con. 12

The Crown Deed of Lot 17, Conc. 12, Toronto Gore Twp. Northern Division containing 172 acres was granted to George Hall on January 24, 1837. The price paid was one hundred and twenty-nine pounds. This was during the seventh year of the reign of King William IV. The crown deed, printed on parchment and still in excellent condition, records that the Crown reserved all mines of gold and silver and the free uses, passage and enjoyment, of, in, over and upon all navigable waters that shall or may be thereafter found on or under, or be flowing through or upon any part of the said parcel or tract of land. It further notes that a Protestant Clergy reserve of twenty-four and four sevenths acres was to be appropriated in Lots, numbers five and twelve in the Eighth Conc. Toronto Gore Twp. Northern Division. This deed bears that Great Seal of the Province of Upper Canada, and the names of Sir Francis Bond Head, Lieutenant Governor and Robert Jameson, Attorney General. The reverse side of the deed bears a detailed description of the measurements of the lot, given in links and chains.

The lot was surveyed in two parcels, the easterly part containing 72 acres and the westerly part 100 acres. George Hall sold the west 100 acres to John O'Connor on January 26, 1837. The agreement of sale, drawn up by John Bell, Land Conveyor, was signed by George Hall and John O'Connor, with Hall's son, also named George, signing as a witness. The price paid, surprisingly enough was one hundred and fifty pounds.

On February 3, 1837 John O'Connor sold his 100 acres to

James Henry Dunn for the same price of one hundred and fifty pounds. The following year, on May 7, 1838, John O'Connor repurchased the property from James Henry Dunn and retained it for some ten years. On January 8, 1848, John O'Connor sold again, this time to Nayman Green.

In the meantime George Hall had built a log house on his 72 acre tract of land on the easterly part of the lot. On the sixth day of January 1846, George Hall sold the property to his son George Hall Jr. for three hundred and fifty Pounds. The agreement of sale was signed by the Halls and also by three witnesses, Edmund Brigham, Christian Hegler and Christopher Train.

On May 11, 1850 George Hall Jr. sold half an acre at the extreme north east corner of the property to Thomas Shuttleworth. On December 12, 1850, he sold another half acre at the extreme south east corner of the property. This was sold to the Society of Primitive Methodists for the site of Shiloh Church and Cemetery.

George Hall Jr. continued clearing the land, which was very swampy and also began constructing a new frame house. He concluded however that the land was too wet and decided to sell and move farther north into the Albion Hills. On January 31, 1852 George Hall Jr. sold his 71 acre farm to Robert Hart who was one of the trustees of Shiloh Methodist Church. The bargain of sale was drawn up by T. C. Prosser, Conveyor, and was signed by George Hall Jr. and his wife Sarah Ann Hall who could not write but made an X as her mark. The witnesses were George Hall Sr. and Thomas Shuttleworth and the price paid was seven hundred pounds.

At this point it seems proper to acquaint our readers with the new owner Robert Hart. Hart was born Jan. 5, 1812 near Yedingham Bridge, in the Parish of Allerston in the North Riding of Yorkshire, England, son of James and Mary Hart. His wife, the former Jane Watson was born June 20, 1814 in the Parish of Knapton, in the East Riding of Yorkshire, England, daughter of George and Elizabeth Watson. They were married in Yorkshire in the spring of 1834 and for their honeymoon they packed their belongings in two wooden trunks and set out for Canada to find a new home and a new life. Robert and Jane Hart sailed from Liverpool May 10, 1834 at five o'clock in the evening on a ship called The Aurandal, he a young husband aged 21 and she, his 19 year old bride. Six weeks later on June 21, 1834 at midnight, the Aurandal docked and discharged her passengers at Quebec.

The Harts now travelled to Toronto or as it was better known, Muddy York. They obtained work on the farm of Joel Reyman who had settled on the little concession of Vaughan Twp. just west and slightly south of the present village of Woodbridge. Robert Hart gave up his gold watch in payment for a cow, and in his spare time made furniture for his home. One day while some distance from the house, hewing the seat for an arm chair, he was chased home by wolves.

In 1837 he was invited to join the Mackenzie Rebellion, but wisely refused, although his sympathy was with the reformers and he later became a staunch Liberal. After working some time for Joel Reyman, Hart rented the west half of Lot 20, Conc. 10 in Vaughan Twp. near Coleraine. The Harts remained here until 1852 when they purchased the Hall farm in Tor. Gore. Hart decided that 71 acres was not sufficient land for his needs and he approached his neighbour Neyman Green regarding the possibility of acquiring some of his property. It will be recalled that Green owned 100 acres, the westerly part of Lot 17, Conc. 12, Tor. Gore, Northern Division. The result was that on April 1, 1852 Neyman Green sold the south half of his property containing 50 acres to Robert Hart for the sum of two hundred and fifty pounds. The bargain of sale was drawn up by T. C. Prosser, Conveyor. It bears the signature of Neyman Green and his wife Charlotte who could not write but made an X for her mark and also the signature of Robert Hart. The witnesses were Isaac Pool and Mercy Prosser.

Hart now owned 121 acres of Lot 17, Conc. 12 Tor. Gore which was destined to become a century farm. There was much to be done however, the new house, partially constructed by George Hall Jr. was completed. In addition to clearing the land Robert Hart built a new barn. The framing and construction of this barn was supervised by Dan Hewgill, a well known farmer from the Claireville district.

Robert Hart was Sunday School Superintendent at Shiloh Methodist Church, as well as a Justice of the Peace. He served on Toronto Gore Council in 1857 and was Reeve in 1858 and 1859. He served again on council in 1860, 1861 and 1862. Robert Hart died April 4, 1870 and rests in Shiloh Cemetery which he was instrumental in founding.

The farm was divided among three members of his family. One son Watson Hart received the west 50 acres, while the east 71 acres was received jointly by another son George and the only

daughter Jane. Robert Hart's widow did not receive any of the property but she was to collect a yearly dowry from the entire 121 acres during the remainder of her life.

In 1875 Jane Hart married Alexander McCabe of Cedar Mills in Albion Twp. For the next four years they farmed the east half Lot 21, Conc. 6, Albion Twp. During this period Mrs. Robert Hart acted as house keeper for her son George who was unmarried. In 1879 Watson Hart decided to sell his 50 acres and move to Toronto. Alexander McCabe saw this as an opportunity to leave the Albion Hills and move to more level terrain in Tor. Gore. He immediately bought the 50 acres from Watson Hart.

Mrs. Robert Hart, now feeling the weight of her years, was anxious to have her daughter Jane with her once more. Since the Hart home was large enough to accommodate all, it was decided that Jane and her husband Alexander McCabe should move in with Mrs. Hart and George Hart. The entire 121 acres was now farmed in a partnership between George Hart and his brother-in-law. Mrs. Robert Hart died June 16, 1889 and was laid to rest beside her husband in Shiloh Cemetery.

George Hart died in March 1917 and bequeathed his share in the property to his sister Jane McCabe. Alexander McCabe died in November 1929. His wife Jane died in August 1932 and upon her death, their younger son Norman McCabe became owner of the 121 acres which had been purchased by his grandfather Robert Hart in 1852. Norman McCabe still retains ownership of the farm at the present time.

The barn built by Dan Hewgill for Robert Hart, over a century ago is still in use, though it has been remodelled and placed on a stone wall. The house, partially constructed by George Hall Jr. before he sold the farm to Robert Hart is still in use though it too has been considerably renovated over the years.

A baby's cradle, made by Robert Hart, in which four generations of the family have been rocked, is still preserved. A Grandfather's Clock, the works of which was brought from England by the Harts is another well preserved antique in the McCabe home. Two brass candle sticks also brought from England by the Harts as well as one of their wooden trunks have also been kept.

A Grandfather's Clock, two brass candlesticks and a wooden trunk, silent reminders of a far off day, May 10, 1834 at five o'clock in the evening when the good ship Aurandal sailed from

Liverpool carrying among its passengers, a twenty-one year old Yorkshireman and his nineteen year old bride.

"Silver Maples" Farm, Lot 11, Con. 11

Eldred John Johnston possesses the original government deed to this land with the thick saucer-like plaster stamp attached and dated "Government of the Province of Upper Canada 1830" and given to his great-grandfather, David Johnston.

The Johnston ancestors had migrated to Ireland from Scotland in 1650 and settled in County Tyrone in Northern Ireland. Robert Johnston and his family of seven sailed for Canada in 1834 and settled near Brampton. Here they met a Mrs. Stretton with her two daughters who had come out from Ireland in 1836. Two of the Johnston sons married these sisters. David married Elizabeth and Alexander married Mary.

In 1842 the four moved to the land now occupied by their respective great-grandsons, Eldred and Alexander. They built two log cabins side by side with a connecting door like a double house, on the corner where the new cottage now stands, built by David's grandson, John Alexander in 1932, and presently occupied by Eldred's son Burt. The logs were chinked with moss which their cat learned to remove so she could enter when she pleased. Their mutual spinning wheel is treasured by a local descendant. They lived together like this till 1847 when they separated to form two farms which are occupied by fifth and sixth generation descendants to-day.

David, who had been born in County Tyrone in March 1814 had two important events in his Brampton years. One was his marriage to Elizabeth Stretton, a devoted Christian, and the other was his conversion to God after which he united with the Wesleyan Methodist Church of which he was a member till his death. After separating from brother Alexander, David built a house in the middle of his farm on the bank of a good sized flowing stream where only a well, some rhubarb plants and a Balm of Gilead tree now mark the place. They later built where Eldred's house now stands, a slab house made of long slab strips from logs. This house was burned one night and the only thing saved was a kitchen chair with the family Bible stuck between the rungs where it had been placed after family worship the night before. The new house was of rough-cast and became closely surrounded by many walnut, chestnut and plum trees, with a garden of red, black and white

raspberries, all surrounded by a high picket fence interlaced with grape vines. Behind the house was an extensive orchard of which some Ramoe, Talman Sweets and Snow Apples still survive. A lane bordered by silver maples led to the barn built about 1880. In this home God's word was honored and the itinerant Methodist minister found a welcome stopping-off place. David was a magistrate of the Gore and his family consisted of three sons and three daughters: Elizabeth, who married Alex. Monkman; Ann Jane, who married her teacher, Theophilus Norton, Castlemore's first teacher; Hannah, who married Alex. Hogg; Alexander, who was a teacher and postmaster at Oil Springs; William, a Methodist minister, and John on the old homestead. David died Feb. 5, 1896, at the ripe old age of 82 years, his wife predeceasing by 6 years.

His son John married Ellen Patterson, daughter of Wm. Patterson of Vaughan. For eight years he was on Toronto Gore Council and was master of Craven's Lodge L.O.L., Coleraine, at the time of his death. His death occurred at the age of sixty while engaging in a barn raising on the farm of a neighbour, Wm. Kersey. Hit by a falling timber, he never regained consciousness and passed on the next day, leaving his widow and seven children: Herbert; Elizabeth, who became Mrs. Warren and homesteaded in Manitoba; Robert Archibald, a teacher; David Egerton, a Methodist minister; Gertrude, who married James Sutton of Vancouver; Margaret, who became Mrs. Gamache of Montreal, and John Alexander on the homestead, who married Mary Ann Kellam of Coleraine in 1903.

The trees have gradually been thinned out and the rough-cast house had a board siding in 1912. At that time the interior was renovated to make a home for the family of four children, Laura, Eldred, Edna and Muriel. In 1932 a new cottage was built on the site of the first log cabins when Eldred married Annie Clark and took up residence in the farm house. In 1951 it had its face lifted again and began a new lease of life with a red brick siding. This became home for Burt, who now lives in the corner cottage with wife Margaret and two children. Jean became Mrs. Elmer Austring presently a missionary-elect with two children and Gordon Winston lives in Brampton with his wife Donna and one daughter.

John Alexander died in December 1955 and was buried on his 80th birthday, his wife having died in March 1952.

"Gore Cottage" Farm—Lot 12, Con. 11

Farm in Johnston name 1842.

Descendants of Alexander and Mary (Stretton) Johnston.

In 1650 the Johnston ancestors had migrated from Scotland to Ireland, settling in County Tyrone, North Ireland. Robert Johnston and his family of seven sailed in 1834 for Canada, settling near Brampton. Here they met a Mrs. Stretton with her two daughters, who had come out from Ireland in 1836. Two of the Johnston sons married these sisters. Alexander married Mary and David married Elizabeth.

In 1842 the four then moved with their parents to the land now occupied by their great-grandsons, Alex and Eldred. This was a bush farm at that time and with the help of their brother, James, cleared enough land to build a log house near a running stream. Each family had separate living quarters. About 1847 this house was too small for the two families so they separated to form the two farms which are now occupied by fourth and fifth generations. Alexander built a frame house near the road Conc. 10, bordered with Silver Maples, close by David had built his log house. Their sons, James and John, each had a family of seven. James used to tell his grandchildren how David's seven and his dad's seven formed a ball team, playing after school and on Saturdays.

Alexander had two sons, James and John, and three daughters, Ann Anderson, Eliza Ann Noble, and Hannah, who died at eight years of age. Alexander died in his fifty-second year leaving two boys to carry on. John worked in partnership with James until he married Elizabeth Arnold and moved to Amaranth Township. John was Clerk of Toronto Gore Township for some years and a local preacher. James married Martha Atkinson and of this marriage there were seven children.

In 1899 James with the help of his sons, Alex and Arthur, hauled pressed brick from Brampton for his new home called "Gore Cottage" on Conc. 11. This road was later paved and became known as No. 50 Highway. In James' day there was a toll gate about a mile south and opposite No. 10 Sideroad. The road itself was made of planks and one of these is still at Gore Cottage.

In December of 1884 James bought the adjoining forty acres to help provide for his growing family. Like the main farm this land had originally belonged to Wm. Proudfoot, but this section was purchased from Jonathan Kersey. So it was in 1899 that James

decided to build on the original land, close to the newly acquired forty acres, and on Conc. 11.

In 1900 James' son Alex answered the call to "Go West Young Man" and homsteaded at Yellow Grass, Sask. Later his two brothers, Wilbert and Fred, and their three sisters, Minnie, Elsie and Maude, went to Saskatchewan to live. Arthur remained at Gore Cottage and with his wife, Mary Black, and their four children, carried on after the death of James and Martha in 1926 and 1927. Before this time a family plot had been purchased at Nashville cemetery. Earlier burials were made at Ebenezer.

The family of Arthur and Mary Johnston are Alex, Arthur, Marion McClure and Lulu Hall. Arthur served for four years in the Royal Canadian Air Force. Since then he has become a Public School Principal in Port Colborne. Since the death of Arthur, Sr., in 1957 his son Alex has kept "Gore Cottage" in the family name. He married Frances Frazer in 1947. Now with their three children, James, Eleanor and Sandra, and with Alex's mother, they are making their home at Gore Cottage.

THE FIRST CONCRETE BRIDGE
Built in Toronto Gore on No. 10 Sideroad 1906

PIONEER FAMILIES

Some of our Earliest Settlers

The Fitzpatrick Family

One of the most prominent and efficient families to settle in the town of York were the Dennisons. Derived of a long line of military, political and judiciary personages, Colonel Dennison soon established a reputation in legal circles for his application of the law.

Dennison had brought several of the family retainers to Canada with him, including Peter Fitzpatrick and his family. Fitzpatrick had served as coachman and is believed to have continued in that capacity until 1847, when through the influence of his employer he was able to buy Lot 10, Conc. 9, Toronto Gore. This parcel, a clergy reserve, consisted of one hundred and fifty acres, which Fitzpatrick bought at one pound per acre. After a clearing had been made in the bush, a house was built and the Fitzpatricks were home.

Peter's wife, the former Sarah Peach, had remarked that in the old days a vegetable patch was a must and usually placed to the rear of the farm. During her many forays to the garden, she would often see bears wandering about, but they never molested her. When daughter Elizabeth became the wife of Michael Doherty and moved into the old home on the Doherty farm, Sarah would often visit her after chores were done, walking down the side road holding a burning torch aloft to not only help light the way, but to frighten the wild animals she might encounter. The Fitzpatricks raised eleven children, and Michael and his wife, Katherine Wallace of Albion, moved onto the John Carefoot farm, the north half of Lot 11, Conc. 10, and established his own family tree.

Wilfred succeeded to the farm and with his wife, Othlyn McCarthy, continued to maintain the high standards set by his father. Their family consists of Paul of Brampton, Mary Catherine (Mrs. McKenna). John and Kathy live on the Doherty farm, now a Fitzpatrick holding, Tom recently deserted bachelorhood, Michael an O.P.P. Constable lost his life in an unfortunate accident. At the time of writing, Arthur, Ralph and Philip have taken over the operation of this fine old farm.

The Robinson Family

Robinson has been a familiar name in Toronto Gore for the past century. One hundred years ago, in 1867, a Mr. George Robinson and his family were living at Tormore on the Vaughan Township side of the road. Mr. Robinson was building a load of grain in a field on the farm now owned by Mr. Norman McCabe when he fell off the load and died of a broken neck. He was buried in Shiloh Cemetery in August, 1867. He had a large family. One of his sons, also named George, was the first of the Robinsons to live and farm in Toronto Gore.

George married Eliza Hunter of Castlemore on Dec. 22, 1869. For the first few years after their marriage they lived on a rented farm down the 8th Line on Lot 3, Conc. 9. They had two sons and five daughters, named George, Jenny, Margaret, Sarah, Victoria, Louisa and Henry. In the year 1887 they purchased a hundred acre farm further north on the 8th Line on Lot 8, Conc. 9. Their oldest son, George, married Lavina Bellas and they began their married life on this newly purchased farm. Shortly after their marriage George was severely wounded by a cow's horn and died a few weeks later. His young bride then went back to her maiden home. The parents, George and Eliza, then moved onto this farm with the rest of their family.

The daughters all married young farmers from other parts and moved out of Toronto Gore. Jenny married Frank Hornby and moved to Senlac, Sask.; Margaret and Victoria married two cousins, Jim and Charlie Nattress from Vaughan Township. Sarah married John Julian of Markdale. We've been told this couple drove several times in the horse and buggy from Markdale to visit their parents in Toronto Gore. Louise died of tuberculosis when seventeen years old. The parents moved to Woodbridge when their son, Henry, and his bride, took over the family farm in 1907.

Henry married Adeline Gowland, daughter of Thomas and Sarah Gowland, also farmers in Toronto Gore on the 6th Line. Shortly after their marriage they tore down the old stone house and built the present brick house. A few years later they remodelled the barn. They had one daughter, Reta, and four sons, Melville, Bruce, Aubrey and Lorne. With the prospect of plenty of farm help they purchased more land and eventually owned 525 acres. For several years they were the highest taxpayers in Toronto Gore. They celebrated their Golden Wedding Anniversary

on June 5, 1957, when over three hundred friends and neighbours called to wish them well. Henry lived all his life in Toronto Gore and died August 17, 1962, at the age of 77. His wife had predeceased him seven months earlier on December 22, 1961.

George Melville, their eldest son, owns and operates a farm on Ebenezer Sideroad. He married Isabel Latimer of Toronto on June 8, 1963. Melville has been a counsellor for the past five years.

Bruce chose other lines of work and moved to Huntsville and married Ruth Wallace. Aubrey married Alice Steed of Britannia on September 20, 1949. Lorne, the youngest son, and Aubrey operate the farm on the 8th Line which has been in the Robinson name for 80 years. The Robinsons are members of Ebenezer United Church.

Reta, the daughter, married Clarke Peters on February 25, 1939. They farmed in Etobicoke until 1955 when they purchased a farm at Coleraine and moved to Toronto Gore with their three sons, Charlie, Murray and Lorne. After a short illness Clarke died on June 23, 1962. His wife Reta and sons Charlie and Murray continue to operate the farm. Lorne is a student at Waterloo University. The Peters are members of Central United Church.

The Julian Family

This was one of the "survey" farms, deeded to the surveyor, Reuben Sherwood, for services in the Township. Reuben cautiously put the farm in his wife Polly's name. The farm was sold the same year as acquired, 1819, to James Buchanan. In 1836 William and Robert Baldwin purchased a part interest in it which they held until it was sold to George Julian in 1873.

In 1864, George Julian, who had married Ann Denton five years before, rented the 200 acres of Lot 8. Nine years later in 1873 they purchased the south-westerly 100 acres. George and Ann lived there and raised a family of four sons and three daughters, Francis, John, Alfred, Mary Ann, Joseph, Jane and Elizabeth.

In 1902 Joseph took over the farm when his parents retired to Woodbridge. He married Mary Catherine McClure. Joseph died in the influenza epidemic in 1919 when his only son Arthur was ten years old. For the next seven years the farm was rented to Joseph's brother, John G. Julian, and son, John J., who worked the farm until Arthur was old enough to come back and take it over in 1926. Arthur Julian and his mother Catherine built a new house on the farm at that time and have lived there since.

The farm was first named Cherry Grove but when it became the home of Joseph and Catherine the name was changed to "The Elms".

This farm won the owner a prize for one of the best kept farms in a farm improvement contest in 1963.

The Doherty Family

My excursion into the homes of the Irish descendants in the Wildfield community has been a revelation. There has been so much intermarriage throughout the years between the Byrnes, Dohertys, Cassins, Fitzpatricks, Harrisons, Murphys and Pendergasts that when I would broach the subject of the family tree, I became so enmeshed in the multitudes of aunts and uncles who belonged to this or that family, that I completely forgot who I had originally inquired about. The only name that was not mentioned was O'Tavender, but I expect to hear of it any day now.

The Dohertys are one of the old families, having come into the Gore about 1833 from Streetsville; Patrick and his family had originally settled there from Ireland. Then son Bernard met and married Mary McConnell, the comely daughter of the local saw-mill operator. Now in need of property upon which to build a home, the Dohertys searched farther afield, locating a suitable tract in Toronto Gore. Here Patrick bought Lot 11 and the south part of Lot 12, clergy reserves, from Bishop John Strachan. Bernard obtained the north half and purchased Lot 13 from the Crown. It was on Lot 13 that Bernard built his home overlooking the valley, and began the rearing of a family. Of this union, Son Charles took Bridget O'Reilly as his wife and moved into Albion Township to start his own branch of the family. His sons Vincent, Joseph and Edward still live on the old homestead.

Patrick and son Michael built on Lot 11. Michael went a short way down the road for his bride, claiming Elizabeth Fitzpatrick as his own. The young couple chose to live with Michael's parents and the Doherty home became a favourite meeting place for young people. Michael was keenly interested in local politics, and many of his neighbours, McVean, Fitzpatrick and others would gather at the Doherty home to discuss local affairs. The incumbent member of parliament for Peel at this time was the Hon. J. C. Aikens. The local men were not in favour of his current policies and were adamant in their displeasure of Aikens. They then promoted a candidate of their own and were successful in electing him to parliament.

'Tis said of Michael, that although he was a strict Catholic, he was not averse to playing the fife in the July 12th parade with his Orange neighbours. The old Doherty home is now owned by Wilfred Fitzpatrick and is occupied by son John and his wife Kathy.

The Bowman Family

Robert Bowman, a name synonymous with early Claireville days, first trod on Canadian soil in 1828. Arriving at the town of York, he settled there for about eight years, most of this time operating a dry goods store on Yonge St. This profitable enterprise burned to the ground early in 1836. Mrs. Bowman, longing for the green fields and country lanes, coaxed her husband to leave the town life and move to the country. Admiring the property about Claireville, they transacted a deal with Chas. Dunn for 178 acres, consisting of the west and east sections of Lot 1, Conc. 9, Toronto Gore. Two hundred and fifty pounds changed hands. Here they built a two storey home of hewn pine logs, with five huge fireplaces to provide warmth and cheer during the cold winter months. Between 1836-40 a store was added to the side of the building, probably one of the first in the Gore. In 1842 Bowman accepted a Government mail contract and became the first postmaster of Humber, a name this postal district retained for its duration. Bowman released the contract twelve years later to John Gardhouse, who then operated a new store on the Etobicoke side.

The Bowman store became a favourite stopping place for teamsters, before the local inns were built. A gallon of beer cost ten cents and whiskey twenty-five cents. The house was used as a hotel during this period. James inherited the store and farm and Robert moved across the road on the Vaughan side, to build a home on the acre lot purchased from John De La Haye. Before the turn of the century, the store ceased to operate and in 1910, the old house was torn down. A new eleven room brick house was built adjacent to the old home and part of the structure was used for outbuildings. The Bowmans retained possession until the 1940's when it was sold to a Toronto surgeon. The property now forms part of the Conservation area.

Past historians have claimed the existence of a Congregational Church at Claireville, but the author has proven to his own satisfaction that such an edifice did not exist. Members of this faith worshipped at Pine Grove, the closest Congregational Church.

Benefit societies have always been considered part of our daily

lives and although few exist today, they did perform a necessary function during their hey-day. Primarily a form of insurance, they assured burial expenses and a monetary assistance in cases of permanent injury. The Canadian Order of Chosen Friends, Claireville Division #73, obtained its charter in 1891 and was still functioning in 1917. Regular monthly meetings were held at the community hall and yearly election of officers was observed.

The Dobson Family

For his part of the work in developing the Gore Road, John McVean had received a Crown grant for Lot 3, Conc. 9. In 1826 he sold the property to John Eaton, a yeoman of Penn. Dutch extraction. The property was sold again to a Mr. McReady, who retained ownership until 1845 when William Dobson became the new owner. The brick home on the farm was built by Dobson, patterned after Muston Grange in Dorsetshire, England. The house, probably the oldest brick building in the Gore, is still in splendid condition. The period of erection is authenticated by Professor Eric Arthur of the University of Toronto, who with a number of his architectural students spent many weeks going through the home, examining the five fireplaces (one in each room), the wooden mantels and motifs, defining a definite period of architecture. The pine floor boards are in good condition and beautifully varnished. The interior construction is an earlier period than the eighteen fifties, when many brick homes were being built in the Gore.

The home was bought by Donald Fines in 1935 from the Dobson family. Mrs. Fines, the former Rita Woods, came there as a bride in 1946, a city girl starting a new career as a farm wife. Since the death of her husband, Mrs. Fines and son Donald have continued to live in this fine old home. The house is known as Muston Grange, after its English counterpart and is situated on the lower Gore Road, north of Claireville.

The Pendergast Family

When Anthony Pendergast emigrated from Ireland as a boy, he found work as a farm hand with Mr. Thomas of Highfield in Etobicoke Township. In time he prospered, and with his wife, Julia Doyle, moved to the fifty acre farm he had bought from James O'Donnell. The farm is situated on Lot 11, Conc. 8, Toronto Gore. Later in 1878 he sold to George Ezard and bought the one hundred acre farm of Angus McKay, Lot 13, north half on the Gore Road.

Six children were born of this union. Meanwhile, Anthony, son of the above, had married Margaret Pollard. The farm had been known as the St. John's Industrial School property, south of the church. This was in 1913. Pendergast served as Councillor and Reeve for Toronto Gore. He resided on the farm until his death in 1957. His daughter, the last remaining member of the family, still resides on the farm.

The Wiley Family

The absorption of the River-View farm by the Metropolitan Area Conservation Authority had ended one hundred and fourteen years of continuous occupation and farming by the Wiley family. John and Rebecca Wiley had left their native England to start life anew in this strange wild land of Canada. They settled in Toronto Gore in 1836 on Lot 2, Conc. 8, consisting of the north east fifty acres. By 1852 another fifty acres had been acquired from John Middleton. When John passed away in 1864 he left fifty acres each to his two sons, Leonard and William. In 1860 Samuel and other members of John and Rebecca's family left the Gore and settled around Meaford and Markdale. Leonard married Elizabeth McCarthy, a lass who had come from Ireland in search of relatives. Much to her regret, their location was never discovered. The Wileys raised four children.

Rebecca often remarked that one of the most important occasions in her life was the celebration of mass by the Priest in her home with her children and neighbours. Later a friendly visit and repast was enjoyed.

Leonard passed away in 1870. Leonard John succeeded to the farm and married Anne, daughter of Daniel and Mary O'Hara of Castlemore, the service being conducted at St. Patrick's, Wildfield. Leonard John passed away in 1943 and their only son John, a bachelor, inherited the farm and remained until the conservation took over in 1962. A fine frame barn erected in 1863, still in excellent condition, was moved onto a cement block foundation in 1923. All the farm buildings were painted red in 1931 and the name River-View given to the farm. A frame home constructed in 1865 has since been removed by the conservation group. And so ends a line that began one hundred and fourteen years ago. John Wiley and his sister, Mrs. Stokes, live in a fine home on Wallace Ave., Woodbridge.

The O'Hara Family

Daniel O'Hara, a broth of an Irish lad, took for himself a wife, Ellen Doherty, daughter of Bernard of the Gore Rd. Then he bought one hundred acres of good clay land on Lot 10, Conc. 10, built a log home, and not only raised fine crops, but four sons and six daughters as well.

Daniel died in 1857, leaving his namesake to carry on the farm. Now Daniel had gone to Trafalgar the year before, and had taken Mary McCarron as his bride, going far afield in search of a wife. Together they developed the farm as old Daniel had wished, rearing eight children in the process. He bought from Reuben Sherwood, 250 acres at one pound per acre. This was Lot 8, Conc. 8. During 1874 O'Hara sold the Gore Rd. farm and moved to Brampton.

About 1884 the family moved back to the Gore to the Eighth Line where Daniel lived to the grand old age of 89. The farm was now shared equally between Edward and Herbert; sister Mary Jane lived with them. The O'Hara line from this point descends from Edward. John succeeded Edward and with his wife Mary Cecilia Hayden and their two sons Daniel and Thomas continued to farm. Now the fifth generation of O'Haras are branching out, Daniel and Blanche Noonan were married in 1953 and have one son, Thomas and Hilda Noonan were married in 1952 and they also have one son.

In 1963 the brothers' farms were absorbed by the conservation authorities. They are now living in the Schomberg area.

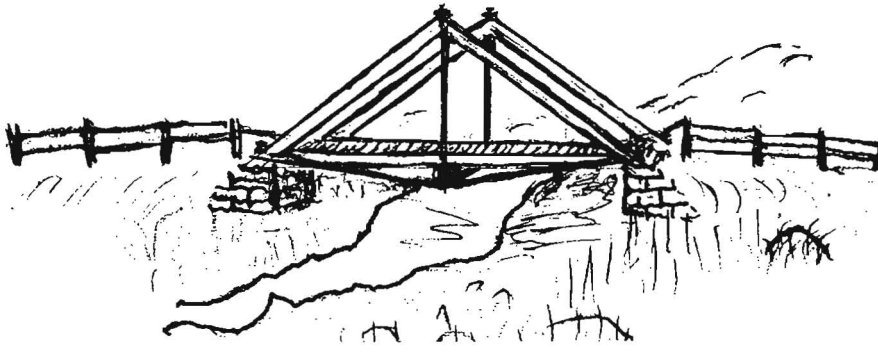
The O'Donnell Family

Presumption plays its part in the evaluation of historical data. For example prior to 1859, John O'Donnell was in possession of the following parcels of land: Lot 11, Conc. 8, Lot 11 east 9, Lot 14, Conc. 10, Toronto Gore Township. Believed to have emigrated to Canada alone, he lived with his uncle, John O'Connor on Lot 8, Conc. 10. O'Connor, well established on his farm, is reputed to have owned these lots, and then sold out to Abel Robinson. It is believed that O'Donnell reached some financial agreement with his uncle for possession of the above properties.

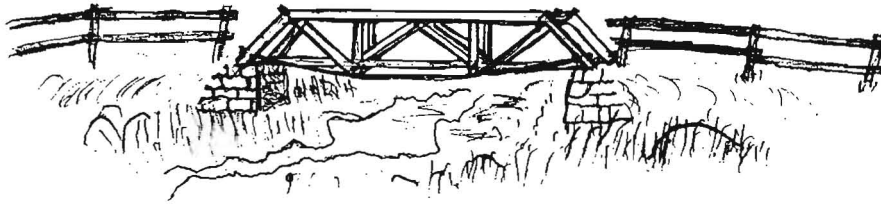
In 1858 O'Donnell married Mary Horan and moved on to Lot 14, Conc. 10. Here he built his log home. For some unknown reason the home developed a spectral atmosphere, at least according to old timers, it was haunted. No actual apparitions were seen, but there was a feeling in the air, and the local folk avoided this

house after dark. The building of a new brick home in later years did nothing to dispel the feeling of wraiths moving about. An outside entrance to the cellar had been added to the new home. Composed of wood, it would resound with squeaks and squeals when trod upon by the sheep, which were allowed to roam at large. This was sufficient to create imaginary hobgoblins running about in the minds of the superstitious Irish.

Eleven children were born to the O'Donnells. In 1890 the eldest son, Jeremiah, succeeded to the farm, and then married Mary Ann Nash of Castlemore. The second and third sons, John and William, moved to Kansas before the turn of the century and their descendants still reside there. Lot 11, Conc. 8 was sold to Patrick Fanning. Another son, James, settled upon Lot 11, Conc. 9. Joseph succeeded to the home farm and his son Edward carried on the O'Donnell name in the Gore. Today Edward and Rose O'Donnell and their two children, Kathryn and Peter, live on Seventeen Sideroad. Ed is busy most evenings with the work of the Marysfield Credit Union.



WOODEN TRUSS BRIDGE
One at No. 10 Sideroad, Salt Creek and one at No. 15 Sideroad, near Tullamore School.



WOODEN TRUSS BRIDGE
One was at lot 2, 8th line and one was at No. 10 Sideroad, West Branch.

Chapter Seventeen

AGRICULTURAL DEVELOPMENT

by Gladstone Shaw

While Toronto Gore was not taken up as quickly as some other parts of the County following the survey in 1819, its rich, productive land soon gained for it a banner reputation. Alex McVean, who settled on Lot 6, in what is now known as the 8th Concession, was one of the first settlers in the New Survey, arriving in 1819. By 1827, however, the assessment roll of Chinguacousy, which at that time included all of Gore, only recorded 10 settlers in the Gore. The Gore was part of Chinguacousy until 1831.

Alex McVean, who was assessed for 200 acres in Lot 6 and 200 in Lot 7, had 50 acres of Lot 6 cleared. This was the largest cleared area in the Gore at that time. Other settlers had amounts ranging from nine acres to 32 acres of cleared land. One man, James Sullivan, was assessed for 100 acres all uncleared, all nine others had a portion cleared. The ten settlers of record in 1827 had between them total holdings of 1600 acres, of which 181 were cleared.

It is not too clear just why early settlement was more rapid in the areas to the west of the Gore. Whatever the reason, however, the Gore quickly made up for the slow start once the quality of its rich, productive soil became known.

John Lynch, writing about the agriculture of Peel County in 1850, quoted the highest land prices in the county in Toronto Gore. He quoted cleared land as being worth £6 12s. per acre, with buildings. Uncleared land apparently was selling for the sum of £5 12s. Obviously, the valuation put on the buildings was not large since it assumed that uncleared land would be sold without buildings.

Lynch reported that the average yield of wheat in the Township in 1849 was 21.7 bushels, the highest in the County. From a fairly early date, the township produced and shipped large quantities of wheat, and later malting barley as well. The sixth line became one of the main north-south roadways, and was one of three planked roads in the area when that method of road improvement was tried in the 1850's. The large quantities of grain, and other produce, being teamed from Toronto Gore to

Lambton and Toronto contributed to the need for improvement of this road.

Grain shipments from the Township continued until quite recent times, when the modern emphasis on more intense livestock production boosted the amount of grain needed at home for livestock feeding. As recently as the early 1930's there is record of a year when the winter wheat killed badly and many farmers replanted the fields with barley. It happened to be a good barley year, and one dealer at Kleinberg shipped a car a day for six months. Unquestionably, a good share of those cars of malting barley were grown in the Gore.

Self-sufficient

At first, the settler's concern was to provide the things needed for his family, with a little extra to barter at the store or to sell for the cash needed for taxes, and other expenses. Few farms were without a patch of flax, sheep provided the necessary wool. An orchard became a part of almost every farm; gardens provided vegetables and herbs, and wheat provided flour. The pigs and chickens foraged for themselves to a large extent, as did the cattle.

Early township records underline the activities of the pound keeper, one of the first municipal officers appointed, while the by-laws regulated the freedom of certain kinds of animals to run at large.

The Durham cows of those early days were a hardy dual purpose breed which gave what milk they could on the feed available. The milk was skimmed at home and the women made fresh butter which often was taken to market in Toronto along with any other produce or freshly killed poultry. The skim milk helped fatten the pigs.

At first, of course, the cream was skimmed off the traditional flat milk pans. Later, some ingenious soul produced a can with a spout on the bottom. After the cream was well "risen", the skim milk could be drained out by the spigot, and the cream left in the can. The mechanical cream separator appeared on the scene in the 1890's. At the same time, the growing metropolis of Toronto began reaching farther afield for milk supplies, and local farmers began to ship milk to the city, shipping by train if they were too far out to haul it by wagon.

By contrast with those early days, today one farm in the Township produces 320 tons of fresh milk per year, with others

producing almost as much, and the larger hog feeders have over 500 pigs on feed at all times. Quite a change!

One factor which imposed a limit on the amount of production which could be sold off each farm in a year was the amount of feed needed for the horses required on the farm. The hay, oats and straw needed to provide horse power for farm work would have produced substantial amounts of meat or milk if fed to other livestock.

Then too, these same commodities of hay and oats were needed in considerable quantities to feed the horse population in the growing city nearby — dray horses and "drivers" in a multitude of stables.

The cartage men, the livery stables, and the private stables of gentlemen on Jarvis Street, all had hungry horses. It must have been a common sight to see loads of loose hay on their way down the sixth line, or along other roads leading into the city. The carefully built loads no doubt often also had a binding pole as extra protection against the danger of treacherous pitches in the uncertain roads.

As the clearings grew, the livestock population grew apace. Just as in every frontier community, there were those farmers whose presence was much in demand when a neighbor had the misfortune of a sick animal. However, a need for professional veterinarians soon became evident. The two earliest practitioners of record in the area were Robt. Robinson who lives at Tormore, just over the line in Albion, but served that part of the Township, and Joseph Bailey of Castlemore. Mr. Bailey, who died in 1880, had two sons who followed in their father's footsteps. John moved to Rosemount in Dufferin County and practised there, while George remained in his father's practice until he retired in 1912. Another veterinarian, who was a native of the Township, was Gordon McVean, and he practised in the area until he died in 1929. With the ease of modern transportation, the township is now well served by veterinarians from both Woodbridge and Brampton.

Barn Raising and Bees

Co-operation was a lesson that survival in the bush taught quickly. Many were the tasks that an individual settler, even if he was blessed with grown sons, could not handle alone. The neighbourhood "bee" provided the necessary manpower to tackle many obstacles. Wood cutting, cabin building, later barn raising, and

many others. Out of these grew the common practice of "trading work" for threshings, and other jobs. An invitation to trade work, or attend a bee, imposed what was tantamount to a solemn obligation on the recipient. No matter how pressing his own needs, he must attend on the appointed day.

However, these bees provided one of the few social outlets in a rather hard life. The hungry men had to be fed, and so the women went along to help prepare the food. There was all too little time for visiting, and gossiping in those days—the farm wife had many and arduous duties that must be performed — and so the women folk no doubt welcomed the opportunity afforded by a bee.

Erecting the timber frame for one of the big bank barns needed to accommodate the feed and livestock was an onerous undertaking with nothing but "armstrong" power. Little wonder it required all the able bodied men for miles around. The owner and builder, after many weeks of work, had all the hand hewn timber framed and laid out in readiness. Every timber cut and fitted for its appointed place and properly marked. Each mortice and tenon carefully fitted and drilled to hold the hand hewn oak pins. There even may have been an earlier bee to get out the timber which seasoned for many months before the framing.

But it was in the actual erection that teamwork became so doubly important. Under direction of the head builder, every man had to be in the right place at the right time. Sections framed on the barn floor were hoisted into their vertical positions with pike poles, and braced until the next one was up and the lateral girth timbers pinned. Eventually the heavy plate timbers had to be hoisted into position and then the rafters hauled up and placed.

There was keen competition among the most skilled to be the first to be highest, and perform such duties as pinning the plate and handling the rafters.

There was keen competition too at the table! Every bee had its share of husky young men with even huskier appetites, who vied to consume the most helpings at supper.

Community Spirit

The spirit of co-operation was sometimes evident in the frontier community in ways where it might not be so freely expected. Those were the days long before the beginning of the modern ecumenical movement, and the gulf between the Protestant Church and the Roman Catholic was deep and wide. In the very early days of

settlement, in Toronto Gore, however, a party of Roman Catholic Irish pioneers arrived near present day Wildfield. From the beginning, the relationships between them and their neighbours, some of whom were Ulstermen, were extremely cordial. "We always all got along pretty well together," a member of one Ulster family which has long lived in the Township, remarked recently. Perhaps the cohesive force of facing the same perils and the same tribulations, had an influence that was absent where life was easier, or where at least the problems were more easily tackled.

Perhaps this subtle underlying force, the need for unity to overcome the difficulties that had to be faced, contributed in greater measures than we credit, to the accomplishment of that milestone in our nation's history a hundred years ago. Perhaps it would be more correct to say that in the truest sense it was the catalyst in the process of creating a nation. Would that the same spirit were more evident today.

Speaking of Irish settlers, however, there is another anecdote that might bear repeating. It is said that among the early Irish immigrants, many of whom came from New York after being disillusioned there by hard times, were some who found the local clay loam soil not to their liking. Despite its fertile productiveness, thy found it unsuitable for growing their potatoes, and so they pulled up stakes and moved farther northward to the sandy loam of Simcoe County, and other areas, where the precious potatoes would flourish.

Fresh Meat

Beef rings, which many will remember, were another example of how co-operative enterprise was used to overcome handicaps. In the early days, salt pork was the staple meat during the warm months. It, at least, could be depended upon to keep. Of course it was supplemented with any fresh game that could be bagged, but as the forest receded and the streams became fished out, this became less easy.

The beef ring operated for 20 weeks with a local butcher contracting to do the slaughtering and cutting for the co-operative. The carcass was divided into 20 "shares", and each participant received each one in turn, so that at the end of the season he had received all the good cuts as well as the brisket. Each week in turn, one of the members contributed a beast for killing, with an effort made to keep the size of animal as uniform as possible from week

AGRICULTURAL SHORT COURSE AT EBENEZER, 1918
Pictured in front of the Provincial Parliament Buildings when the group visited in Toronto.

to week. Sometimes two members with smallish families would split a share.

The butcher kept a weekly tally of how much meat each member received, and the dressed weight of his bullock. At the end of the season there was a reckoning up. If you had received more meat than the dressed weight of the animal consigned, then you paid in the balance at an agreed price per pound. If, however, you put in a heavier animal than the meat you received, then you were on the receiving end of the reckoning. Each member had white cotton sacks, with a draw string on top, and big enough to hold his share of meat. The butcher killed, dressed and cut up the carcass and then put each member's cut in his bag. The names were usually embroidered on the side.

Early Farm Power

Today's farmer has so much power available at the flick of a switch it is hard to visualize the difficulties faced by the pioneers in finding ways and means of applying mechanical power to tedious and back-breakng jobs. They soon applied power, of course, to sawing lumber and milling grain, but on the farm this was not possible.

The development of the ground hog thresher which replaced the laborious flail with a revolving cylinder (hand fed) imposed more severe power demands. Tread mills of varying sizes supplied power for many needs. Small ones, suitable for a dog to operate were even attached to churns, especially no doubt, if the family lacked a small boy for the job. Larger ones, but still portable, would hold one horse, or a bull, and these often were used on the first small threshers.

A large treadmill on the farm of Albert Wiley, Lot 9, Cons. 9, held three horses abreast. This treadmill was too large and cumbersome to move around, but was built right into the barn as a permanent fixture.

A later development was what is commonly referred to as the Horse Power. Several teams were hitched to it, being driven in a circle around a central gear box. Through this gear box, the power was transferred to a tumbling shaft which the horses stepped over each time as they went around. This provided enough power to operate the larger threshing machines that soon developed. Horse Powers were also used to operate small factories before steam power became common. Once the horses became accustomed to the

machine, the teamsters could tie up the lines, with one man on the central platform keeping them moving steadily.

Windmills, in time, became common as a means of power for pumping water, but larger sized ones also were sometimes mounted on barns. They were mounted on the peak of the roof with a special strengthening post underneath to help support the strain on the barn frame. These were used for grinding, sawing, and other farm power needs. Many a hired man woke up joyful at the sound of a stiff breeze after days of dead calm.

Steam engines as a source of farm power began to appear on the scene about 1880. The first ones were "portable", that is to say you hauled them with a team. The first traction steam engines appeared in 1902. The development of gasoline tractors, and later diesel powered farm tractors, as well as self propelled combines, swathers, and forage wagons, greatly eased the back breaking toil of farming.

More Conveniences

Another development of great importance was the introduction of electric power and electric lighting, to farming. The safety and ease of electric light, and the many tasks performed by electric power, both in the barn and in the home, has brought a veritable revolution to rural living. Hydro was introduced in Toronto Gore in 1926, although some areas had service earlier.

Two other slightly earlier developments also contributed greatly to making communication easier and making rural living more attractive. In 1909, telephone lines sprung up across the township as the Bolton Telephone Company strung its wires along the concessions and side roads. While service may have been uncertain at times in the early days, and party lines often busy, what a boon it was to harassed farm wives to be able to use the phone in emergencies, and to be able to talk to neighbours without the trek across fields.

Shortly after the introduction of the telephone, rural mail delivery was provided by the Post Office in 1912. No longer did mail pile up at the Post Office until someone was going that way. If the party line offered an eavesdropping convenience to keep tab on neighbours' coming and goings, the introduction of mail delivery ended a similar one. No longer did neighbours pick up each other's mail at the Post Office, and wonder about the meaning of distant post marks.

Local Fairs

Agricultural Fairs held an important place in pioneer days. They served a number of important needs. Perhaps the most important was the social function of providing an occasion to bring people out for a holiday and help knit the community together. It is true that by the time fairs were organized, life was a good deal easier than the first few years, but still there was little enough to brighten it, especially in the busy summer months.

Fairs in the early days were a vital market place at which stock could be bought and sold. They were the traditional market fairs which our forefathers had known in the old land. Then too, it must be remembered that comparison of our own achievements in livestock breeding or crops, with those of our neighbours, always has been a potent goad to greater achievement.

The exact origin of local fairs is somewhat clouded. We know that fairs were being held at Graham's Corners (now Grahamsville on the Sixth Line at Steele's Avenue), prior to 1850. We also know that agricultural societies were early organized on a county basis in Ontario and one of their activities was to encourage local fairs throughout the county concerned. The County of Peel Agricultural Society was formed and received a government grant in 1853, at the time of the agitation for separation of Peel from the Home District which included York, Peel and Ontario Counties. It is probable that there were branches of the Home District Agricultural Society in Peel prior to 1853, and it is likely that the early Graham's Corners Fair was held under such auspices.

A branch of the Peel County Agricultural Society was organized in Toronto Gore in 1854, and held annual fairs. For a number of years the fair was held at Castlemore, and Township Council minutes record a request for a grant in 1867. A grant of $20 was passed in Committee, but on a recorded vote, Council reduced this to $15. In 1896 it was known as Claireville Spring Fair, and continued to operate at Claireville until the creeping urban sprawl swallowed up too much farm land and the fair was discontinued in 1959 after a recorded history of over 100 years.

Just as was the case with so many other fairs, the Claireville Fair was held on the street in front of the hotel and store until about 1925 when a four acre plot of land was bought from Robert Livingstone for a fair grounds. Early township records, however, indicate that there was a fair grounds at Grahamsville where the very early Graham's Corners Fair was held.

Plowing Matches

Plowing Matches have long been held in the area. The earliest of record was held on November 16, 1864, on the farm of John Davis, at Richview, Lot 5, Conc. 7. Unfortunately the date coincided with a heavy early fall of snow, and on the morning of the Match the community woke up to find six inches of snow on the ground. However, they improvised scrapers and cleared the plots for the plowmen. Each contestant had a quarter acre of land and four hours to complete his work.

For many years, the Agricultural Society at Claireville held a fall plowing match, as well as the spring fair. The location of this Match was moved from year to year, sometimes being in the Gore, and sometimes in adjoining townships. The last match under this sponsorship was held in 1913 at Malton. From that time until 1924, there is no record of local Matches.

In 1924 the Ontario Match was held in Peel County on the B. H. Bull farm at Brampton, where Peel Village now stands, and there were two special classes for Peel County competitors. One was for young men under 18, and the other for those over that age. There was a special trophy donated for each class, and both of them came to Toronto Gore! The Hon. Samuel Charters Trophy for the senior class was won by Gladstone Shaw, while the Hon. Tom Kennedy Trophy for the junior class was won by Eldred Johnston.

Following this event the Peel County Plowmen's Association was formed, and has held an annual Match, rotating the location between the various townships. Many prominent plowmen have come from Toronto Gore over the years. Such names as Hostrawser, Smith, MacDougal, Boyes, Ezard, Julian and several others have often appeared in winners' lists. Four generations of the Hostrawser family have been plowmen of note, and George Hostrawser is a well known judge, having judged in World competitions as well as many local and national contests.

Agricultural Organizations

Peel County farmers have always been in the forefront of farm organizations aimed at improving the lot of the average producer. Some such efforts have proved to be short lived. Some have already had a long and useful life, and others of more recent origin give every promise of being permanent. Local men have been prominent in such organizations as the Peel Farmers Co-operative, with head-

quarters in Brampton, the Peel Mutual Fire Insurance Company, national livestock breed organizations, and others such as the Federation of Agriculture.

A body that flourished briefly in Canada and then quickly faded from the scene was the Grange, and while it lasted, local farmers played an active part. The organization which was a sort of fraternal secret society originated in United States in 1867, and during the 1870's expanded rapidly in that country. It reached Canada in 1875, but never became a strong force here, and soon disappeared. There was a County organization in Peel, as well as a number of locals.

One organization that has played an important part in the development of rural Ontario for more than 50 years, is the Junior Farmers Association. The organization had its beginnings in the one-month short courses instituted by the Ontario Department of Agriculture in 1914.

These four week courses were designed to improve the skills and knowledge of farm young people, and were organized in a number of Counties. Mr. W. H. J. Tisdale, who was appointed Agricultural Representative in Peel County in June, 1913, lost no time in organizing a short course in Peel the first year.

Junior Farmers

As an aftermath of these first courses, a Junior Farmers organization was organized in Peel County and three other counties in the province, that same year. The young men concerned wanted to continue the benefits of the short course on a permanent basis. Other counties quickly followed suit by organizing Junior Farmer groups in succeeding years.

Over the years, the Junior Farmers organization has provided an important means of improving the farming skills and the qualities of leadership in rural youth. With so many other ready sources of information on farming techniques today, the organization more and more has emphasized personal development and leadership qualities. Any representative sample of those providing leadership in rural Ontario, in every sphere, church, politics and community organizations, will show a significant proportion of them are alumni of the Junior Farmers.

The Short Courses continued for many years, but eventually were discontinued as a changing society offered changing needs. While they flourished there were courses for both young men and young women, held for a month during the winter. Of course, the

two events were operated simultaneously and in close proximity. The location of the courses was changed each year to serve all parts of the County.

The first Course to be held in the Gore was at Ebenezer in 1918, under the direction of Mr. J. W. Stark, with 30 young men enrolled. The corresponding domestic science course for young ladies drew 40 members, and was held at the near-by home of Mr. and Mrs. J. A. Sleightholm. Similar courses were held at Tullamore in 1927 and 1944, and at Ebenezer in 1931 and 1941.

Alfalfa Contributes to Modern Developments

Reference was made earlier to the development of the livestock segment of the Township's agricultural industry. The high quality of the beef and dairy cattle on township farms, and their high levels of production are second to none. Many pure bred breeders in all breeds have achieved remarkable success. Perhaps one of the most important contributing factors in the development of the livestock economy was the so-called Alfalfa Boom of the mid-1920's. Early in the century, the crop was introduced to the area and local farmers soon found it was well adapted to the rich clay soils of Peel County. One of the prime movers, along with several others, in the introduction was W. T. Wilson who lived just over the base line in Albion. His neighbors, many of them in the Gore, quickly followed his lead.

It was alfalfa that put Peel County on the map agriculturally, but the alfalfa plant significantly influenced the later developments in livestock production that have been so important in modern times. With alfalfa, our farmers were able to produce more and better feed for their cattle. The improved feeding alfalfa made possible, and the higher productivity of the land as a result, encouraged the development of the world famous herds for which the area is well known.

Rural Villages

Nothing has been said about the part that the many small villages played in the life of pioneer times. Modern times and conditions, notably the speed and ease of moving about, have made them unnecessary. In our relentless pursuit of efficiency, they have been expendable, and most of them have disappeared. Most of those that remain are but a shadow of their former selves. In days gone by, they offered store, blacksmith shop, church, and often some small industries as well.

It was the blacksmith in those days who made the first primitive labour saving implements and laid the foundation for our modern agricultural miracle. The occasional smith who happened to be more enterprising, or imaginative, continued to expand his manufacturing into numerous lines. It has been calculated that it took 37 man hours to cradle, bind, and thresh with a flail, a single acre of grain, while a modern combine will handle several acres in one hour.

Century Farms

A final word of appreciation must be tendered to the Peel County Junior Farmers for their efforts in identifying and marking "Century Farms" in the County this year. These are farms that have been in the same family since Confederation. The following list includes the 12 farms in Toronto Gore that qualify, and the date on which the present owner's family first occupied the land. You will see that one dates to the first year of settlement in the area, and another to the second:

Gordon McVean Estate	1819
Wm. Ward	1820
J. Russell Erwin	1835
J. Morrison	1840
G. Alexander Johnston	1842
Eldred Johnson	1842
Norman McCabe	1852
John W. Murphy	1853
W. Gladstone Shaw	1853
Lawrie Kersey	1856
Martin Byrne	1859
John J. Byrne	1866

Threshold of Another Century

Changes in agriculture, both in this Township and in the rest of our nation, have been both distinct and rapid in recent years. Methods and techniques in farm production are continuing to change rapidly, and some say we have only seen the beginning. Urban sprawl continues to take over some of our most productive farm land.

It seems that some conclusions are clear. Toronto Gore seems likely to continue as an agricultural area, or at least most of it, for the foreseeable future. Changing techniques will demand that farm units become larger, and that farm operators be more skilled in

WOODEN BEAMED PLOW

Now owned by Melville Robinson, was owned for many years by Albert Sleightholm from whom Mr. Robinson purchased his farm at Ebenezer Corner. This plow in its heyday was used by local plowing champions at the numerous plowing matches in the area.

many phases of agriculture, and business management. Clearly, farming must have the best brains available if we are to continue to live in a land of plenty. But we must do our utmost to share this knowledge and these skills with those nations which are struggling to feed their people. Yes, it's a challenging future for agriculture in our next hundred years, but so it was for the hardy pioneers who went out with an axe and a yoke of oxen into the wilderness of the Mississauga Tract. And what a heritage they have placed in our keeping.

MUNICIPAL GOVERNMENT

by John Julian

Local Municipal Government or Township Council as we know it (elected by the ratepayers) began in Toronto Gore in 1850. However, from the time of the first survey and the first settlers in the early 1820's, there were Township officials and organization.

The old English name for a rural unit of Government was 'parish'. In the 1790's the name 'Township' began to be used, a term imported from the United States. In the first statutes of the first session of the first parliament of Upper Canada in 1793, the words 'Parish or Township' are used in a statute which allowed a parish or township to require each settler to perform labour on roads called 'statute labour' of not more than eight hours per day for a maximum of twelve days in a year, or six days for those supplying oxen or horse and cart. Toronto Gore was not affected by that statute, being still virgin forest, untouched by the axe of the pioneer and unknown to anyone but native Indians.

For administrative purposes the Province of Upper Canada was divided into districts. This was begun as soon as the Government was set up in 1793, and continued as settlement and surveying of the province progressed. The Counties of Ontario, York and Peel made up the "Home" District (nearest to the Capital) but the boundaries of counties were vague due to incomplete surveys, and continuous re-surveys were needed to establish the boundaries of Districts, Counties and Townships.

An Act in 1806 empowered Justices of the Peace to fill by appointment the offices of Town Clerk, Assessors, Overseers of Roads, etc., which became vacant due to deaths or other cause and also in the event of failure to hold a town meeting. This later became the duty of the District Commissioners, who incidentally were also Justices of the Peace.

Toronto Gore was not among the first townships to be settled in Upper Canada. Chinguacousy and Vaughan and also Albion seemed to be more attractive to settlers in the early 1820's. There may have been several reasons why Toronto Gore was bypassed by the earliest settlers, some of which are discussed elsewhere in this History; but without doubt, these account for the comparative sud-

denness with which the land in Toronto Gore was taken up—from about 1825 to 1840.

Toronto Gore was joined to Chinguacousy for administrative purposes until 1831. In 1827 the number of land owners in Toronto Gore was seven.

When more of the land became occupied by owners and tenants and after Toronto Gore separated from Chinguacousy in 1831, a Town Meeting was held each year to elect Township Officials. Graham's Inn at Grahamsville was a favourite place for the meetings, but other inns competed for the business, one being Smythe's Inn at Clairville. Sometimes meetings were held at the Court House at Clairville. These meetings elected the Clerk, Tax Collector and Road Overseers. The official government was still by a Commissioner, appointed by the Provincial Government, and who reported to the District Quarter Sessions, a body made up chiefly of Judges, Magistrates and Justices of the Peace. It is obvious that the Township Commissioner would have a strong influence at the Town Meeting, particularly in the election of Clerk, Assessor and Tax Collector.

Road overseers also had the doubtful honour of being Fence Viewers, but the duties of fenceviewers would not be arduous or time-consuming in those early days. The few fences that were erected around the cleared fields were built with the intent and hope of keeping wild or domesticated animals out.

Simon Grant of Grantsville (Gooseville) was the first Township Commissioner from 1832 and continued in this position for fourteen years during the "occupation," the main influx of settlers, and until 1846. Taxes were set by the Provincial Government at one penny in the pound on occupied land, and one eighth penny in the pound on unoccupied, privately owned land. The taxes collected were under the control of the District Council who would consider bills presented by the Township Commissioners for work done; the Commissioner would apportion the balance of the money to the best advantage.

Road building and maintenance was mostly done without money—by statute labour. The requirements were somewhat less than the maximum set by the Government in 1793, usually three or more days per year but if a man owned a horse or cart he was required to provide the use of them. If a person was wealthy enough or if he was unable or unwilling to fulfil his statute labour obligations, they could be paid off or 'commuted' by a money set-

tlement to the Road Overseers, who must apply the money to road improvement.

The commutation was set by the Government in the early days at two shillings six pence per day for a man, and double the amount for a team of oxen or horses. When Township Council became organized the commutation payment was adjusted from time to time by the Council. A by-law in 1871 set the statute labour according to assessment; under $700, two days labour and up to six days if assessed for $4,000 and a half day for each additional $500 assessment. The commutation rate was $1.00 per day. A farmer with 100 acres was allowed one half day of his statute labour for cutting weeds on the road. Additional time was allowed for a sideroad farm.

In 1846 James Sleightholme succeeded Simon Grant as Commissioner and carried on in that capacity for four years at which time an important change was made in the structure of Municipal Government in Ontario. John Bland was clerk under Sleightholme during that period.

In 1849 (the 12th of Victoria) an Act was passed, Chapter 81, which enabled Counties to pass By-laws for setting up local Councils in Townships. The name "District" was being discarded and "United Counties" was being used. Many important County Council meetings were held during that year and on the third of October, 1849, the By-law was passed by the United Counties dividing each Township into five rural wards for the election of Township Councillors. This meant the beginning of local autonomy for Toronto Gore.

James Sleightholme, now relieved of his duties as District Commissioner, was the first Reeve of Toronto Gore and John Bland remained as Township Clerk. This continued until 1853 but for the next four years to 1857 the records have been lost.

Of the five wards into which Toronto Gore was divided for the purpose of electing Councillors, four ran North from Grahamsville Sideroad; Ward one, the 7th Concession; Ward two, the 8th Concession; Ward three, the 9th Concession; Ward four, all East of the 9th Conceession; Ward five was the Southern Division from the 'point' at the base line about four miles South of Malton to the Grahamsville Sideroad (15 lots). One Councillor was elected from each Ward and the Reeve was elected by the Council from their number at the first Council meeting in January.

In 1866 the Ward system was discontinued, and three Elec-

toral Divisions were set up. The first nominations under this system were at the "Old Court House" at Claireville.

In 1868 the Home District was finally dissolved and Peel County became separate from York.

Since polling places for the different wards were the inns or hotels where liquor was the chief commodity of trade, these could become either a social centre, a scene of celebration or a battlefield on voting day, depending on the issues or controversies under consideration.

Some early council meetings were held in the old Schoolhouse on the Hill, at Lots Three and Four on the Ninth Line. Mr. John De La Haye, who owned the farm on the south side of Claireville sideroad, Concession Nine, offered to donate sufficient land if the Council would build their council chambers at Claireville. The offer was declined. The recorded minutes (which begin again in 1857) show that most meetings from that time were held at the various inns, each council meeting setting the time and place for the next meeting.

The Councillors took their responsibilities seriously in those times; at meeting after meeting there would be recorded votes. At first, candidates for Council were the more educated landowners, the Old Country labourers who had never taken part in local or parish government at home being shy about standing for election. They soon gained confidence and found that they could win an election just as easily as the "Squire" and had just as good ideas about running Township business.

It has always been and still is an unsolved mystery why men (or women now) stand for election to Council. One might advance various reasons and different persons might be drawn by one or more of these motives: 1. The honour of having the confidence of the electors; 2. A calling or sense of duty; 3. A real belief that one can improve conditions in the Township; 4. Some pet project which, if completed successfully, would benefit oneself directly; 5. The pay or indemnity that one gets for the job. True it is that local elections are to a large extent popularity contests. Without doubt the first mentioned reason is the main one—the honour of having the respect and confidence of one's neighbours, and the desire to prove oneself worthy of this regard.

The list of men who have served the Township as Councillors over the years brings to us the realization that these citizens have

contributed to the development of the Township, and have given much more than they received either in money or other benefits.

In looking over the names of citizens who have served as Reeve or Councillors in the early years, one is struck by the number of families, once well established and prominent, who have disappeared entirely from the township scene; Taylor, Burrell (who ran the mill at Lot 12 on the Mill Creek); Graham (who had the inn at Grahamsville); Jackson, Bland, Hart, Grant, Harrison, Cole, Phillips, De La Haye, Clarkson, Bell, Porter, Craven, Elcoat, Egan, Doherty, Sleightholme, Hewgill and others.

The descendants of some other pioneer councillors have carried on through the years and even in this centennial year are taking their place in the government of the Township.

A Councillor in 1858 (and possibly earlier) whose great-great-grandson is now on the Public School Area Board was Thos. Ward. Four generations later William Ward farms the same land at Lot Eight, Concession Seven.

A Councillor of 1860 whose grandson of the same name still lives on the same land at Lot 10, Concession Seven, Southern Division, was David Tomlinson. Dave, as everyone calls him, still recalls tales as told by his great-uncle, of breaking the first clearing, planting it in wheat, and of taking the grain to the mill, over the winding boggy trail to Weston on the back of an ox or cow.

Archibald McVean was Councillor in 1858. His descendants still live on the same farm at Lot Seven, Concession Eight. There is reference to this family elsewhere in this history.

A great-grandson of David Johnston, a Councillor in 1865, is now Road Superintendent, Eldred Johnston, also on the same farm.

In 1882, Martin Byrne was Councillor. His namesake and grandson, Martin Byrne, the present Reeve, lives on the same farm at Lot Eleven, Concession Ten.

William Harrison was on Council in 1863 to 1865. His son Nicholas was appointed Township Clerk in 1875, and for fifty years until 1925, guided the various and changing councils in administrative and semi-legal matters. He was also a Justice of the Peace, and was very proud that he, a known Liberal, had been appointed a Justice by a Conservative Government. He was born in the township, farming and raising his family at Lot Eight, Concession Ten. He afterwards retired to a house in Wildfield opposite the church. No citizen was more honoured and respected than this grand old upholder of the old traditions.

From 1868 to 1875 William Porter was Councillor and Reeve and in 1875 County Warden. He was again Reeve in 1880 to 1884 and again honoured with the wardenship. His son, John J. Porter was Councillor and Reeve from 1886 to 1903, and Reeve again in 1913 to 1915 and also Warden of the County. In 1901 he was a member of the renowned council of "Honest Johns"; John Peacock, Reeve; John Porter, John Johnston, John O'Reilly and John G. Julian.

John G. Julian, whose father, George Julian, was Engineer or Overseer of roads from 1886 to 1895, was Councillor and Reeve from 1901 to 1911 and was Road Superintendent from 1921 to 1931. He was the father of the present Township Clerk.

William Taylor was Reeve in 1857 and perhaps earlier as there are no records for the four years before that. His son John Taylor was Councillor and Reeve from 1871 to 1879. William Taylor, a son of John and grandson of William was Township Treasurer from 1920 to 1950. He was storekeeper at Castlemore from about 1910 to 1948 in the same hamlet where his grandmother, Elizabeth Hassard, had kept the "Garden Hill Inn".

John O'Reilly, who lived at Lot 15, Concession seven, S. D. was Councillor and Reeve from 1897 to 1907 and then was Clerk from 1926 to 1942. He had a witty and entertaining Irish tongue, and ratepayers came to nomination meetings just to hear his original stories and remarks. He was the father of Rev. John O'Reilly, Malton, who has contributed some valued material to this History.

Robert A. Shaw was Councillor from 1902 to 1907. He was the father of the immediate past Reeve, Gladstone Shaw, who also owns and operates one of the Century farms settled in 1832, by his great-grandparents.

A colourful personality in the first years of these records was one Joseph Figg. Tradition tells us that he was somewhat aristocratic and scholarly; also that he was a customer of the local taverns with probably more profit to the said taverns than to himself. He owned the South half of Lot eight, Concession seven, a 'string' hundred. He was a saddler in addition to being a farmer, and clerk-treasurer of the Township. In October, 1859, he was discharged from his office of Clerk-Treasurer (by a split, recorded vote), and Council lodged a suit against him for the recovery of certain moneys, 'percentages'. He had possibly been also tax collector. He must have had friends and supporters, as he was elected Councillor for his ward the following January; moreover he was

elected Reeve (on a split recorded vote, voting for himself). This council immediately discharged the clerk and treasurer, William Hewgill and James Sleightholm who had been appointed in Figg's place. (They were probably despicable Methodists and Teetotallers anyway). Mr. Figg was removed from office the following month on an Order of Mandamus from the Court as a person cannot qualify to sit on a council while a suit is pending between him and a municipality. The conclusion was that Mr. Figg came to Council and asked that a Board of Arbitration be set up to settle the dispute, thus taking it out of the Court. This was done although we have no record of what the amount of the settlement was. It is said that Mr. Figg, in order to raise the money to pay the award, sold three acres from the West corner of his property to his neighbour. This three acre lot is still separate from the rest of the farm and is owned at present by Victor Windell, Brampton. Mr. Figg was on council again in 1867 and 1869. His grave is marked by a stone in the little cemetery South of Woodhill. We suspect that the missing minute book containing records from 1850 to 1857 may have been due to lack of cordiality between Mr. Figg and the succeeding holders of the office of clerk and treasurer.

From 1868 to the present Centennial year, one hundred years, no change has taken place in the method of nominating and electing councillors. Some years there would be hotly, even bitterly contested elections; other years would bring quiet nomination meetings with acclamation for additional terms of the previous council.

The work of the Council went on from year to year and for about fifty years from the first organization in 1850 to 1900 there seemed to be an acceptance of the status quo. No changes seemed to be foreseen or desired. In fact there appeared to be little to disturb the peace of the little township. Township costs and taxes did not change very much during that period. The roads and bridges were looked after from year to year. The poor and indigent were allowed welfare payments, each case by a grant direct from Council. There were by-laws to control the operation of inns and taverns; by-laws to control the running at large of dogs, also to control the running at large of domestic animals — "Horses, oxen, bulls, rams, boars, goats, and pigs under forty pounds are strictly prohibited from running at large; also pigs over forty pounds weight unless properly rung in the nose. Geese, turkeys and other poultry shall not be allowed to run at large between the first day of May and the first day of September in each year." The office of Pound keeper,

although not the most desirable, was a source of revenue to one who needed a job and the money earned thereby; but in the eyes of those neighbours who let their stock run loose on the roads, the pound keeper was a despised official. Occasionally onlookers would be entertained by the sight of a live stock owner — wife, and family — forcibly rescuing their cows or horses which were being led off to the pound.

Pound Keepers fees were set as follows:

For receiving every horse	40¢
feed and water per day	40¢
horned cattle over two years	25¢
feed and water	25¢
horned cattle under two years	20¢
feed and water	20¢
swine, 40 pounds weight and over	12½¢
feed and water	15¢
swine under 40 pounds	10¢
feed and water	15¢
sheep and goats	10¢
feed and water	10¢
poultry	1½¢
feed and water	5¢

The statute labour by-law previously referred to was probably the law that most affected the residents of the Township, as this was the way the roads were improved and maintained. This by-law which took the place of the Road Appropriation Budget of the present time, was annually reviewed to perform statute labour of two days in the year.

Among other by-laws passed was one to preserve the morals of the Township, prohibiting bowling alleys, gambling houses ('houses of ill fame'), prohibiting drunkenness in a public place, also prohibiting bathing without a proper bathing dress within sight of a public highway between the hours of five o'clock in the morning and eight o'clock in the evening. There was a general revision and consolidation of By-laws in 1873.

As the year to year business of the Council, by-laws were passed to appoint Assessors, Tax Collectors, Pathmasters, Licence Inspectors, Fence Viewers, Live Stock Valuers, Pound Keepers. Tax rates were set; elections arranged for.

In 1894 the Council purchased a hall at Ebenezer from "The Gore Grange" to use as a council chamber. The council had been

renting the hall from the Grange for several years at $25.00 per year. The land, 52 feet 6 inches by 32 feet 8 inches was bought from Sarah Sleightholm. Apparently the Grange did not own the land on which the hall stood. The price of the land was $30 and the hall was $300. This hall which had been built with Daniel Hewgill as head carpenter and local volunteer labour about 1860, served the Township as a meeting place and community hall until 1962. Before the time of motor cars the Council had an agreement with the officials of the Methodist church across the road, to use the church shed for their horses, in exchange for the church people using the hall for socials and tea meetings.

With the turn of the century things began to happen to disturb the quiet of the rural township. The Canadian North-West began to attract young people as well as whole established families. Labour saving machinery was appearing, including the traction engine, threatening the existence of every wooden bridge. With the war of 1914 changes came with a rush. Wages began to climb and with them, of course tax bills. In 1861 taxes collected in Toronto Gore were $1,517.66. In 1928 the Collector's Roll total was $27,939.08 and this in addition to considerable amounts in provincial grants. There were no provincial grants in 1861. In 1966 the Collector's Roll total was $111,704.30. Provincial grants for the same year were approximately $92,866.00.

In 1858 the Reeve received a payment of $36.00 and each Councillor $20.00 for service on council. In 1862 the payment was set at $1.50 per day for Reeve and Council. The payment ranged from $1.50 to $2.00 per day to about 1920 when it increased to $3.00 per day. During the depression of the thirties the indemnity was reduced to $2.50 per day.

With the Second World War the area around Malton suddenly developed as an airport and airplane factory centre. This began to create problems of water supply and sewage disposal on both the Toronto Township and Toronto Gore sides of the township boundary. Also a new school was needed as a temporary school built by the Wartime Housing Corporation was becoming dilapidated and inadequate. In 1950 the Township of Toronto moved to annex the Southern Division of Toronto Gore. A counter proposal was made by Toronto Gore to annex two concessions of Toronto Township of their Northern Division. Toronto Township's application was approved by the Department of Municipal Affairs and the Ontario Municipal Board mainly on the promise of Toronto Town-

ship to bring a water line from Lake Ontario to Malton. The annexation took effect on January 1st, 1952 and since then Toronto Gore has operated on a smaller scale with a total acreage of a little over 14,000 acres.

The population of the Township before the annexation was 2,013 which included about 200 homes built and leased by the Wartime Housing Corporation. The year following the annexation in 1952 the township population was 665 and has increased to 1,185 in 1966.

In 1962 after the Central School at Castlemore was established the council purchased the schoolhouse and grounds at Ebenezer and it is now being used as Council chambers and community hall. The old Gore Grange hall has been demolished and removed.

FIRST TORONTO GORE COUNCIL CHAMBERS
Originally used as a Grange Hall

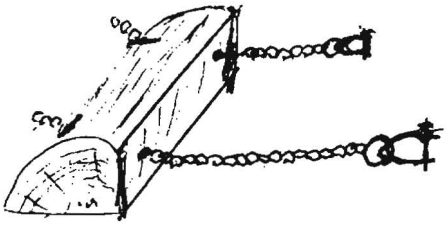
TOWNSHIP ROADS

Toronto Gore clay is famous or notorious, as view may be, of a farmer growing luxurious crops of grain on it or that of a traveller stuck to his axles in it. The clay made an excellent road if smooth and dry but, as any pioneer could testify, the weather that would grow good crops of barley or hay did not have the same beneficial effect on clay or 'mud' roads.

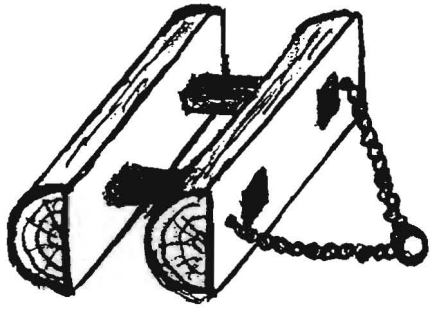
The settler in the 1820's or 1830's would find a right-of-way cleared of most of the trees. The trail was around the stumps, rocks and boggy places and through the water courses and creeks. Any further improvement was by statute labour done by the owners of the adjoining properties. There were no provincial grants except on some main roads or bridges.

The first job was pulling out the stumps and rocks with ox chain and filling in the holes by hand with a shovel but in a surprisingly short time, under the direction of the Road Overseers, ditches were dug or ploughed and the roadway built up.

Because of the labour involved in cutting roads over steep hills and deep valleys some roads were avoided at first so the Gore Road, the Indian Line and the sixth line, were the through roads; the Indian Line in particular had no hills of any size south of Bolton. The larger hills had to be negotiated by a track angled down the slope, or perhaps the surveyed roadway would be abandoned for a place where the slope was more gentle. Even the smaller valleys had steep banks and the only way to move earth was to load it by hand on to a stoneboat or wagon, haul it to the bottom of the hill and dump it. No wonder the hills remained steep even into this century.



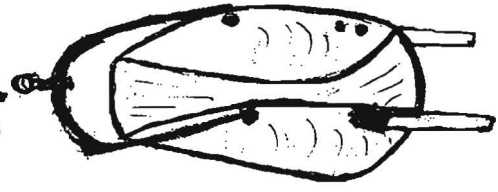
ORIGINAL SPLIT LOG DRAG



IMPROVED SPLIT LOG DRAG

The problem of a road through a swamp, especially a cedar swamp, was sometimes solved by construction of a 'corduroy road' —made of cedar logs or poles piled or laid close together across the roadway and covered with small branches, clay or sand. A road built in this was solid and passable for years with the occasional addition of more cover to smooth the bumps.

LATER FOUR HORSE
SPLIT LOG DRAG



TURNPIKE SCRAPER
CIRCA 1875

The first 'machine' after the shovel, the plough, the stoneboat and wagon was the "split log drag." The early pattern of this was merely a section of log preferably split with two flat sides dragged over the road by a team at each end ridden by a couple of acrobatic teamsters. Improvements were introduced later by attaching a tongue braced at an angle, a narrow platform for the drivers to stand on and an iron facing on the cutting edge. In May 1882 William Dick, Bolton, was paid $30 for one half dozen 'road scrapers.' These were smaller scrapers to be pulled by two horses and were regarded with a certain amount of contempt by some farmers and councillors. A certain nominee named Wiley, at an annual meeting, speaking to his nomination stated his view: "I tells you, if I's elected, I s'l do away with them friggin little scraapas. They's good for nout but friggin around frog ponds." The use of the small scrapers was soon discontinued in favour of the larger four-horse drags. By this time the drags were made of sawed plank but the original name of 'split log drag' was retained in most road reports. These drags did excellent work on clay roads and were used well into the 20th century. Used at the right time they would leave a rough road almost as smooth as a pavement.

In the 1830's the Provincial Government advanced considerable sums of money for building of some main roads on which tolls would be expected to pay the costs and interest charges. In the Home District the main ones from Toronto were Yonge Street to

the North and Dundas Street to the West. These were macadam-gravel roads. From 1841 there was a rash of stock companies being incorporated to build plank roads usually to connect with those "provincial highways." These companies were each granted a charter by the provincial government to build a road with specified terminals and to levy tolls. Some of these charters would specify a plank road, some plank or macadam and one (from Cobourg to Rice Lake) "a railroad, plank or macadam road and ferry." Apparently the Government was willing to accept any proposition to get a road built.

In 1846 a company was incorporated. The Etobicoke and Mono Sixth Line Company; "due to bad roads, inhabitants suffer great inconvenience in bringing farm produce to market." The Company had authority to build, macadamize or plank and erect toll gates as soon as one mile was completed; capital, 30,000 pounds. The Company evidently had difficulty raising the money needed as in 1847 the Act was amended to provide that 10% could be paid on stock at the time of subscribing, and directors may be chosen when 1,000 pounds was subscribed.

Also in 1846 the Albion Road Company was incorporated. It was "desirable for the road to continue to Bolton Mills from Geddes corner with a branch on the base line of Toronto Gore to Grahamsville corner." The road to be planked or macadamized; capital stock 2,000 pounds, tolls to be set up when three miles completed. There were penalties provided for damaging toll gates, and for evading tolls by turning out of a road and re-entering.

The Etobicoke and Mono Sixth Line road was completed to Lot Seven Toronto Gore, about to William Ward's farm. The Albion-Bolton Mills road got as far as Lot 13 Toronto Gore, past Coleraine.

An Act of 1853 required that when toll roads got out of repair, tolls would be suspended until repairs were made, an engineer to examine the road and notify the company. In 1865 an Act stated that a road on which no tolls had been permitted for six months due to lack of repair became the responsibility of the municipal council to be kept in repair by state labour or otherwise. The company could demand tolls after repairs had been made provided the costs of the repair were repaid to the municipality.

While some toll roads close to the cities may have had enough traffic to pay expenses, the more rural plank roads were not a financial success.

Stories have been handed down through the years of the prob-

lems of operating toll roads and, equally hazardous, the chances taken by travellers using them, particularly those of plank construction. Stories are told of drivers turning off the road to go around the toll gate to avoid paying the toll, there being no fences (perhaps the last sixpence had been spent at the last tavern); of how bad these roads got when planks started to rot and break; of teamsters taking planks off the road to pry their wagon out of a hole. The last resort of the traveller was to make his way in the ditch or on some other mud road until the mess of rotted and broken lumber was cleaned up.

There were only three varieties of trees growing in this part of the country the lumber of which was (more than others) resistant to rot and therefore suitable for use in the making of plank roads: Pine, Cedar and Oak. While oak would be unbeatable as building material the difficulty and cost of handling and sawing would almost eliminate it as plank road lumber. Although Ontario swamp cedar was good for foundation sills, not much plank could be made from cedar. This left local white pine the only available wood suitable for plank. Now white pine timber was in demand for export, being loaded at Lake Ontario ports for trans-shipping at Montreal or Quebec. Also white pine was marketable in Toronto and other towns for building use and commanded a higher price than other kinds of timber. It is likely that the road builders of around 1850 experimented with other woods: hemlock, elm or even basswood. Planking of these inferior varieties would soon rot and break, making a treacherous hazard of what should have been a good toll-paying road.

In May, 1869, the material in the Albion-Bolton plank road was purchased by the Townships of Toronto Gore and Vaughan from James Sleightholm for the sum of $30.00. The section bought was from the point of the Gore Road to the end of the plank above Coleraine. After that the maintenance was done by statute labour.

As soon as Councils were set up in 1850 road work was directed by pathmasters, each being responsible for one or two miles of road. In 1857 there were thirty-one pathmasters appointed in Toronto Gore. These pathmasters would be responsible to see that each person performed his required amount of statute labour, a task not so easy, for although one neighbour would work like a beaver and go out of his way to help another, with no price put on his time and effort, it was a point of honour to do as little as possible when carrying out statute labour duties.

About 1875 that wonderful piece of equipment, the turnpike scraper, came into use for moving earth. Some of these are still in existence and have been used by many of the older residents—an iron scoop which would hold five or six cu. ft. of earth, pulled by a team and with handles so a man could fill and then dump it. It took a steady team with a good teamster and a strong man on the handles to make good use of it.

In 1896 a 'Road Machine' was purchased by the council of Toronto Gore for $250. This was a four-wheeled steel blade grader or ditcher usually drawn by six horses. Operators were appointed by the council to run it and they were John Dalton in the Southern Division and Albert Hewgill in the Northern Division at $1.00 per day. Present day mechanical earth movers often have a gallery of observers or admirers, but the operation of a six-horse road machine was something that much resembled a circus with three teamsters, the machine operator and perhaps the road engineer or pathmaster looking on, each one with his own opinion of how the horses should be driven or the job done. A few years later the machine was hauled by a steam-threshing engine and still later by a farm tractor. The place of the Road Machine as well as that of the Split Log Drag has been taken by the modern self-propelled grader and road maintainer.

About this same time, 1896, some small attempts were made at gravelling, on Claireville sideroad and on No. 5 sideroad, but actually there was no great demand by farmers for gravel roads. When roads were bad they stayed at home or made unavoidable trips only. Besides, gravel roads were found to be hard on 'shoeing' whether on horses, sleighs or wagons. Horses could go barefoot on dirt roads but would soon be crippled on gravel unless shod. Heavy hauling was done when the roads were good, mostly on snow in the winter. Logs, grain, sand for masonry were hauled in the winter. A light load could always get along; school, church and the corner store were within walking distance and a short trip could be taken in the 'buggy'. To say that people stayed at home when roads were bad is not completely accurate. If a dance or other party came along the young folk would be there 'Come Hell or High Water', and scarcely an old timer from the horse and buggy days but can tell of hair-raising experiences, escapes and escapades encountered because of snow, slush, mud or flood on the way to or from a 'party'.

About 1906 the County of Peel under the Good Roads System took over the Brampton sideroad as far as the Gore Road and also

the Gore Road and proceeded to macadamize them. The Gore Road was done with stone from the West Branch, crushed and hauled to the road. The stone crusher was set at three locations: the first just west of the 8th Line in the valley on the fence line between Lots Six and Seven. The second place was on Henry Robinson's farm at Lot Eight, Concession Nine with a wagon road through M. Shortell's farm. The third location was on J. G. Julian's farm close to No. 10 sideroad. The job was completed from the 'point' to Lot 13 but the method was too expensive and the war put an end to it in 1914.

Motor cars were becoming common by 1920, and as they created a clamour for pavements throughout the province, there was also a demand for gravel roads in the Township. There are no gravel pits in Toronto Gore and the four to seven miles to the nearest pit made it too expensive to haul road gravel with horses. Every creek bed was explored, any bank that showed a foot or two of gravel was prospected. Wherever some gravel was found it was hauled to the nearest road. With all of this effort and activity only some of the roads got a small amount of gravel. By slow motion the roads gradually got done. It was after 1930 before small dump trucks made an appearance and took the business away from the horses. Soon after every farmer had a gravel road to his gateway. The roads or parts of roads where no one lived were left 'mud', but much of the gravel was so thin as to be of little use in the spring breakup. It was late in the 1950's before all of the roads in the Township were gravelled as all-weather roads.

Highway No. 7 crossed the Township from Woodhill to Woodbridge sideroad about 1930, and about 15 years later No. 50 Highway was built on the Indian Line where the plank road had been years before. The County roads which are the Gore Road, the Sixth Line (Airport Road), Wildfield sideroad, Claireville sideroad are still paved or hard-topped, but no township road has been blessed with a pavement up to this centennial year.

Feb. 15, 1845—amount of general assessment—81 pounds, 8 shillings, 6 pence.

Jan. 26, 1848—appropriation for road work—110 pounds.

Amount assessed 1848:

Uncultivated land, 8,922 acres—Valued at 4 shillings per acre.
Cultivated land, 9,644 acres—Valued at 20 shillings per acre.
Assessed value real and personal—21,544 pounds.

Amount of rates for various purposes—209 pounds, 8 shillings, 11 pence.

Jan. 26, 1849—assessment received — 96 pounds, 17 shillings, 4 pence.

Statistical Information of the Gore for the year 1848.

Enumerator, John MacDonald:

Occupied Homes	309
Schools	2
Inns	3
No. of Residents	1683
Blacksmiths	7
Bricklayers	1
Clergymen	1
Carpenters	4
Coopers	2
Chair Makers	1
Distillers	1
Farmers	213
Gentlemen	1
Innkeepers	6
Labourers	41
Millers	2
Mechanics	7
School Teachers	1
Saddlers	1
Shoe Makers	9
Sawyers	4
Tailors	7
Tinsmiths	1
Tanners	1
Wagon Makers	9
Weavers	5

Vital Statistics, 1856:

2,500	acres of wheat
233	acres of barley
20	acres of rye
922	acres of oats
3	acres of Indian corn
68	acres of potatoes

HORSE GRADER, ABOUT 1910

234 pounds of flax
7,257 pounds of wool
336 yards of linen
283 pounds of cheese
10,296 pounds of butter
1,476 barrels of beef and pork
1,692 head of cattle
502 horses
2,096 hogs
2,518 sheep
2 grist mills producing 3,200 barrels
1,683 people

BRIDGES—A PROBLEM CHILD

The building and maintenance of bridges has always been an expensive problem child — a burr in the bed of Toronto Gore Councillors and tax payers as it has been in other parts of Ontario. It has been explained that the type of survey used in much of Western Ontario, in one thousand acre blocks, seven-eighths of a mile by about two miles long, and set up lengthwise on the watershed, was to reduce the number of necessary bridges; but the rivers

and creeks declined to co-operate with this arrangement. The streams have a tendency to aimlessly meander, crisscrossing the concession lines as well as the sideroads and seeming to loiter and delay the time for them to give up their flow to the larger river. On the eighth line the Salt Creek has three bridges within one half mile. On the ninth line and sideroad the Castlemore Creek has four bridges within a mile. In other places the creeks angle across the corners of the concessions making a bridge necessary within a stone's throw of another. Examples of this are at Woodhill, the old Tullamore school corner, "Clark's Corner", Gooseville and Castlemore.

The first bridge of which we have a history was one built by Robert Bowman in 1836 on the Base Line (Clairville Sideroad) Right-of-Way over the West Branch. Mr. Bowman occupied the farm on Lot One on the north side of the roadway, but the Right-of-Way was not opened or even cleared at that time. In 1846 the road was cleared in preparation for planking it to connect the two plank roads which were planned for the Sixth Line and the Albion Road. At that time Mr. Bowman applied to the Home Council for fifteen pounds for building the bridge. The Council refused the payment on the grounds that Bowman had built the bridge for his own use and benefitted most from it. The West Branch at that point is by far the largest stream in the Township and we wonder how Mr. Bowman was able to build a bridge over it that would stand for that number of years and at his own expense. The only type of bridge at that time would be of log girders on dry stone abutments and would be limited to a span of possibly thirty-five feet. It would probably be covered with hand hewn planking. We can only surmise that he built the bridge high above the valley floor so that the flood water would flow around it. The span of the present bridge there is 240 feet while the span of the previous steel bridge was 100 feet.

Mr. Bowman's bridge is more of a phenomenon, when we consider that there was still no bridge over the West Branch at No. Five Sideroad in 1857 and a bridge over the same stream on the Eighth Line between No. Five Sideroad and the location of Mr. Bowman's bridge was not built until 1892.

A reason that a bridge was not built over the branch on No. Five Sideroad may have been that it was a gravelly area. The stream had a firm bottom and was safe to ford most of the year. A bridge at that place was a major project undertaken by Council

in 1857. Tenders were called to 'make' a bridge but no tender was accepted because the prices were too high. Tenders were called again in 1858 and the work was let to George Kennedy for $140.00. The bridge was inspected by a special meeting of Council at the site on July 6th, 1868. Councillors Geo. Jackson and Archie McVean moved that the bridge be not accepted as it was not built according to specifications. Thos. Ward, John Bell and Reeve Robt. Hart supported an amendment that the bridge be accepted.

What made bridge building less of a problem in pioneer times was the fact that almost every settler was capable of making a bridge. Most farmers and farm labourers from the Old Land had had experience in dry-walling — stone walls without mortar, — which with log girders and a plank top made a standard bridge. The weakness of such structures was that flood waters would wash around the abutments causing them to gradually tumble down. Another weakness was that the bridges were seldom of a long enough span to take the flood water. The length and strength of available log girders was the controlling factor.

As farms were cleared, floods became more and more severe and all through the latter half of the century bridge building was a continued expense, and the main expense in money as most of the road building was built by statute labour. In 1867 eight bridges were built or repaired and township records from the sixties to the end of the century show payments for the building or repair of six to eight bridges almost every year. Of necessity and fortunately the payments were not large. Sixty to seventy-five dollars would build a new bridge and payments of fifteen dollars each and up would cover repairs. Another type of abutment was tried later in the century which was supposed to with stand floods better than dry wall, and which was reasonably successful. This consisted of hand planted piles — a row of six or eight large cedar posts planted by hand as deep as possible. They would be capped and backed by planking.

About 1890 wooden trusses were built to extend the span of some bridges. This required the skill of carpenters or framers and was beyond the ability of the neighbouring farmer. Hewgill Brothers, sons of Daniel Hewgill, took contracts for this type of bridge. The first bridge over the Branch on the Eighth Line at Lot Two was done by them also the Branch Bridge on No. 10 Sideroad.

A steel bridge was built over the West Branch on No. 5

Sideroad in 1898. This was eighty feet span and was supported on four cylindrical posts or piles. There was an extension of about ten feet at one end making a total of about ninety feet. The cost of the steel bridge was $1,065. The stone abutments and extension being extra. A similar bridge was erected on Claireville Sideroad in 1901. The steel span was ninety feet with an addition at one end making a total span of about one hundred feet. The contract price for the steel structure was $2,268 for which ten year debentures were issued.

A story from the late 1840's when James Sleightholme was District Commissioner concerns the Salt Creek Bridge on No. Ten Sideroad. Michael Doherty had presented a bill for Mr. Sleightholme to take to the District Council, for repairing the Salt Creek bridge claiming payment of twenty-five pounds.

Simon Grant of Grantsville represented the Gore on the Home Council for the united counties of Ontario, York and Peel from 1833 to 1847; and upon his retirement, Jas. Sleightholme took over. It was at this time that he presented an application of Michael Dougherty for bridge repairs, etc., claiming twenty-five pounds for statute labour for repairing the bridge over Salt Creek. Possibly the bridge might have lasted another year, but John Murphy chose that day to go to Burrills Mills with a load of grain. Michael Dougherty and others could hear the call for help from Hazard's Store and hurrying towards the bridge they spied a horse standing alone. The yells were becoming louder and arriving at the bridge, they found the heavy wagon had fallen through the timbers with the rear wheels resting in the creek bed. As for Murphy, he was upside down in the wagon, a bag of wheat holding him firmly in place; fortunately for him the creek was at low tide. Naturally they got him out and that is why Dougherty's claim was presented.

Twenty-five pounds seems a large amount for a bridge over that creek compared to the prices in dollars a few years later. In 1864 the same bridge was built for a contract price of twenty-nine dollars plus one dollar for a detour road.

This bridge has had a grievous history. In 1904 there was a near tragedy there when Sam Shaw, then fourteen years old, broke through it with a steam traction engine. The whole bridge collapsed and dumped the engine and engineer into the creek below. Fortunately the threshing machine being hauled behind had not yet got on to the bridge and so did not go down on top of the engine. Only the hitch was broken. Sam was thrown off the

driver's platform into the water and scrambled for his life lest the engine topple over on top of him. Sam's father Robert, a big, immensely strong man and another man were standing by when the crash occurred. They rushed to the rescue but could see nothing for the billowing steam from the hot fire box in the water. "Put up your hand Sam" his father called. Up came a hand in the clouds and Sam was pulled from the steaming wreck.

The following year, 1905, William Taylor broke through the eighth line bridge at Lot Seven, with a load of wheat. Taylor was not hurt and his immediate reaction is probably better imagined than described. The damage to his load was not great. He was compensated for some broken equipment and spilled wheat. This was the same William Taylor who was Township Treasurer up to 1950. He went west soon after the episode with the bridge but came back to Castlemore a few years later (after some better bridges had been built). The bridge that he went through was replaced the same year with a steel rigid truss bridge on masonry abutments and with a concrete floor, span fifty feet. The total cost of that bridge was $807.50. That bridge was carried away by Hurricane Hazel in 1954 and was replaced with a concrete rigid frame bridge which we hope will stand for a good many years.

The first venture by the Township to experiment with a concrete bridge was in 1906 when a contract was let for a concrete arch over the West Branch on No. 10 sideroad. The contractor was D. T. Clemens and the contract price $1,245. The work must have been very satisfactory to the Council as the same contractor was commissioned to build a similar bridge over the Mill Creek on No. 10 sideroad in 1908, price $1,325. Both of these bridges are still standing and although narrow for present day traffic are still structurally sound.

In the month of May, 1915, a local downpour of rain or 'cloudburst' in the northern part of Toronto Gore and Albion Township brought the creeks down in a terrific flood, carrying everything before it that it could reach. Some trees, all of the fences and practically all of the small wooden bridges were picked up and carried along with the flood. The three concrete bridges on No. 10 sideroad withstood the flood but the one in the 10th concession, "Myer's" Bridge, had just been built the year before. The new fill in the approaches to it was washed away and the bridge was left standing high and dry like a monument. The Township obviously hadn't money to build all of these bridges new, or considering the

amount of fixing to be done, there was no money to build even one. Besides, it was wartime with a shortage of men and contractors. The solution was that the parts of the bridges were found, hauled back and put together again. A good solid concrete bridge was built at the Salt Creek the following year, 1916.

Since then, as bridges got old and dilapidated, they have been replaced with solidly built concrete structures which, it is hoped, can withstand any weather or flood.

No. Five sideroad was taken over as a Provincial Highway about 1926 and of course all of the bridges were replaced with wider structures. In the autumn of 1929 a bridge was being built over the West Branch and was almost completed before the New Year. The abutments and floor were poured and one side bowstring arch completed with work proceeding on the second arch when a winter flood loaded with ice washed away the underpinning, letting the bridge collapse into the flood. The road was closed for most of the year and the bridge was completed the following summer.

Nowadays when one mentions "The Flood," one must explain whether one is referring to the deluge of biblical history or Hurricane Hazel. In October, 1954, Hazel demonstrated to the township and to the country at large what can happen in the way of a rainfall. Scarcely any farmer escaped without damage more or less extensive and expensive. Several lives were lost, all on No. Seven Highway. Many washouts occurred throughout the township with damage to numerous bridges, but only two were completely washed away, the Branch bridge on the Eighth Line and the one on No. 15 Sideroad, Concession Seven.

The one on No. 15 Sideroad was a comparatively new concrete structure built in 1939 by a company called York Construction at a total cost of about $3,000. The foundations were undermined by the flood letting the bridge collapse into the creek. The new bridge in its place was put on a foundation of driven piles.

Granting that today's bridges are of a more permanent type construction with wider roadways, even a greater difference between these and the bridges built by the pioneers is in the number of dollars needed for the job. In 1864 the Salt Creek bridge on No. 10 sideroad was built for $29.00 plus $1.00 for a detour. In 1965 the Salt Creek bridge on No. 15 sideroad, over a somewhat smaller stream, was built at a cost of $19,500, and the road was closed because of the cost of a detour.

REEVES AND COUNCILLORS—1857 TO 1967

1857—Reeve, Wm. Taylor
—Councillors, Chris. Burrell, Robt. Hart, Geo. Jackson, John Bell

1858—Reeve, Robert Hart
—Councillors, Thomas Ward, Geo. Jackson, A. McVean, John Bell

1859—Reeve, Robert Hart
—Councillors, Thomas Ward, Geo. Jackson, John Bland, John Bell

1860-61-62—Reeve, Thos. Graham
—Councillors, Thos. Ward, Jno. Grant, Robert Hart, D. Tomlinson

1863—Reeve, Thos. Graham
—Councillors, Thos. Ward, Wm. Harrison, Thos. Cole, D. Tomlinson

1864—Reeve, Thos. Graham
—Councillors, T. G. Phillips, Wm. Harrison, Robt. Clarkson, D. Tomlinson

1865—Reeve, Thos. Graham
—Councillors, Thos. Ward, Wm. Harrison, D. Johnston, D. Tomlinson

1866—Reeve, Thos. Graham
—Councillors, Thos. Ward, J. P. Delahay, D. Johnston, D. Tomlinson

1867—Reeve, Thos. Graham
—Councillors, D. Tomlinson, Wm. Wiley, J. P. Delahay, Joseph Figg

1868—Reeve, D. Tomlinson
—Councillors, Wm. Porter, Robt. Clarkson, Jas. Craven, Wm. Wiley

1869—Reeve, D. Tomlinson
—Councillors, Wm. Porter, Wm. Wiley, Robt. Clarkson, Joseph Figg

1870—Reeve, Wm. Taylor
—Councillors, Wm. Porter, Wm. Wiley, Jas. Craven, Mat. Harrison

1871—Reeve, Wm. Taylor
—Councillors, Wm. Porter, Wm. Wiley, Jas. Craven, John Taylor

1872—Reeve, Wm. Porter
—Councillors, Philip Egan, Robt. Clarkson, Wm. Elcoat, John Taylor

1873—Reeve, Wm. Porter
—Councillors, John Taylor, Wm. Elcoat, Philip Egan, Wm. Kersey

1874—Reeve, Wm. Porter
—Councillors, John Taylor, Wm. Elcoat, Philip Egan, Thos. Cole

1875—Reeve, Wm. Porter
—Councillors, John Taylor, Wm. Elcoat, Philip Egan, Isaac Devins

1876—Reeve, Jno. Taylor
—Councillors, Isaac Devins, Arch. McVean, Thos. Graham, Geo. Bland

1877-78—Reeve, Wm. Kersey
—Councillors, Arch. McVean, Thos. Graham, R. W. Burrell, M. Doherty

1879—Reeve, Jno. Taylor
—Councillors, M. Doherty, R. W. Burrell, Walter Watson, Adam Duncan

1880—Reeve, Wm. Porter
—Councillors, M. Doherty, Walter Watson, Adam Duncan, R. D. Berryman

1881—Reeve, Wm. Porter
—Councillors, A. Duncan, R. D. Berryman, Jas. Craven, Martin Byrne

1882—Reeve, Wm. Porter
—Councillors, A. Duncan, Jas. Craven, Martin Byrne, Walter Watson

1883—Reeve, Wm. Porter
—Councillors, A. Duncan, Jas. Craven, Walter Watson, Michael Doherty

1884—Reeve, Wm. Porter
—Councillors, Walter Watson, Adam Duncan, M. Doherty, Jas. Craven

1885-86-87—Reeve, M. Doherty
—Councillors, Walter Watson, Jas. Craven, G. T. Ward, Wm. Clarkson

1888-89-90—Reeve, Walter Watson
—Councillors, G. T. Ward, Wm. Clarkson, Wm. Robinson, Rd. Cassin

1891-92—Reeve, Walter Watson
—Councillors, G. T. Ward, Wm. Clarkson, Rd. Cassin, W. J. Wiley

1893-94—Reeve, Wm. Clarkson
—Councillors, G. T. Ward, Rd. Cassin, W. J. Wiley, Wm. Robinson

1895-96—Reeve, G. T. Ward
—Councillors, W. J. Wiley, Rd. Thompson, Jno. J. Porter, Jno. T. Peacock

1897-98-99-1900—Reeve, Rd. Thompson
—Councillors, Jno. J. Porter, J. T. Peacock, Jno. Johnston, Jno. O'Reilly

1901—Reeve, J. T. Peacock
—Councillors, Jno. J. Porter, Jno. Johnston, Jno. O'Reilly, Jno. J. Julian

1902—Reeve, Jno. J. Porter
—Councillors, J. O'Reilly, J. G. Julian, R. A. Shaw, (Johnston & R. Taylor)

1903—Reeve, Jno. J. Porter
—Councillors, J. O'Reilly, J. G. Julian, R. A. Shaw, Robert Taylor

1904—Reeve, Jno. O'Reilly
—Councillors, J. G. Julian, R. A. Shaw, Robert Taylor, Jas. A. Sleightholm

1905—Reeve, Jno. O'Reilly
—Councillors, J. G. Julian, R. A. Shaw, Robert Taylor, Henry Walker

1906—Reeve, Jno. O'Reilly
—Councillors, J. G. Julian, R. A. Shaw, Robert Taylor, Wm. Kersey

1907—Reeve, Jno. O'Reilly
—Councillors, J. G. Julian, R. A. Shaw, Wm. Davison, Thos. Webster

1908-09-10—Reeve, Jno. J. Julian
—Councillors, Wm. Davison, Thos. Webster, Robt. Gardhouse, D. Pendergast

1911—Reeve, Jno. J. Julian
—Councillors, Wm. Davison, Thos. Webster, D. Pendergast (Rd. Boyes and R. Gardhouse)

1912—Reeve, Wm. Davison
—Councillors, D. Pendergast, Wm. Dobson, Geo. Shaw, Jos. Julian

1913-14-15—Reeve, J. J. Porter
—Councillors, D. Pendergast, Wm. Dobson, Jos. Julian, Geo. Wiley

1916-17-18—Reeve, Jos. Julian
—Councillors, Wm. Dobson, Geo. Wiley, Thos. Kersey, Chas. O'Hara

1919—Reeve, Geo. Wiley
—Councillors, Wm. Dobson, N. S. Lindsay, Thos. Kersey, Chas. O'Hara

1920—Reeve, Geo. Wiley
—Councillors, N. S. Lindsay, Albert O'Donnell, Henry Walker, R. W. Thompson

1921—Reeve, Geo. Wiley
—Councillors, N. S. Lindsay, Albert O'Donnell, R. W. Thompson, Robt. Gardhouse

1922—Reeve, Geo. Wiley
—Councillors, A. O'Donnell, R. W. Thompson, Robt. Gardhouse, Wm. Hostrawser

1923—Reeve, N. S. Lindsay
—Councillors, Robt. Gardhouse, Wm. Hostrawser, A. O'Donnell, Robt. J. Watson

1924—Reeve, N. S. Lindsay
—Councillors, Robt. Gardhouse, A. O'Donnell, Robt. J. Watson, Geo. Bland

1925-26—Reeve, N. S. Lindsay
—Councillors, R. J. Watson, A. O'Donnell, Francis Nattress, Wm. Hostrawser

1927-28—Reeve, N. S. Lindsay
—Councillors, R. J. Watson, A. O'Donnell, Francis Nattress, Wm. Dobson

1929-30—Reeve, N. S. Lindsay
—Councillors, Robt. Watson, Wm. Dobson, Geo. Hunter, Jas. Watson

1931-32-33-34-35—Reeve, Wm. Hostrawser
—Councillors, Ira Champline, Fred Garbutt, Chas. London, Jos. Parr

1936-37-38-39—Reeve, Chas. London
—Councillors, Ira Champline, Jos. Parr, Anthony Pendergast, John Hooper

1940—Reeve Chas. London
—Councillors, John Hooper, Anth. Pendergast, Robt. Livingston, John Wilson

1941—Reeve, John Hooper
—Councillors, Anth. Pendergast, John Wilson, Robt. Livingston, O. Ellis

1942-43-44-45—Reeve, Anth. Pendergast
—Councillors, John Wilson, Robt. Livingston, Oscar Ellis, Elwood Culham

1946—Reeve, R. J. Wilson
—Councillors, Elwood Culham, Oscar Ellis, Norman Duncan, Herb. Maltby

1947—Reeve, R. J. Wilson
—Councillors, Oscar Ellis, Norman Duncan, Herb. Maltby, Howard Hooper

1948—Reeve, R. J. Wilson
—Councillors, Howard Hooper, Jos. Ronan, Geo. Draper, Howard Martin

1949—Reeve, R. J. Wilson
—Councillors, Jos. Ronan, Geo. Draper, Hyliard Chappell, Norman Duncan

1950-51—Reeve, J. N. Duncan
—Councillors, H. G. Chappell, Norman Black, Harry Walker, Reuben Weltz

1952-53—Reeve, J. N. Duncan
—Councillors, Norman Black, Jos. Parr, Gladstone Shaw, Bev. White

1954-55—Reeve, Norman Black
—Councillors, Jos. Parr, W. G. Shaw, Wally Wand, F. D. Julian

1956-57—Reeve, Jos. Parr
—Councillors, W. G. Shaw, Wallace Wand, F. D. Julian, G. Montgomery

1958—Reeve, W. G. Shaw
—Councillors, F. D. Julian, Wallace Wand, G. Montgomery, W. Fitzpatrick

1959—Reeve, W. G. Shaw
—Councillors, F. D. Julian, Wally Wand, Garfield Montgomery, from March, J. D. Jefferson

1960-61—Reeve, W. G. Shaw
—Councillors, F. D. Julian, G. Montgomery, J. D. Jefferson, Patrick McCool

1962—Reeve, W. G. Shaw
—Councillors, F. D. Julian, Pat. McCool, Martin Byrne, Melville Robinson

1963—Reeve, W. G. Shaw
—Councillors, Pat McCool, Martin Byrne, Mel. Robinson, J. F. H. James

1964—Reeve, W. G. Shaw
—Councillors, Martin Byrne, Melville Robinson, Chas. Fines, Wm. Thorpe

1965—Reeve, W. G. Shaw
—Councillors, Martin Byrne, Mel. Robinson, Chas. Fines, J. F. H. James

1966-67—Reeve, Martin Byrne
—Councillors, Melville Robinson, Chas. Fines, Harold James, Wm. Thorpe

TOWNSHIP OFFICIALS—1857 TO 1967

Clerk-Treasurer

1857 to Oct. 7, 1859—Joseph Figg

Clerks

1859 (Oct. 7) to Feb. 13, 1860—Wm. Hewgill
1860 to Feb. 2, 1870—M. E. Brougham
1870 (Feb. 7), to 1874—John Johnston
1875 to 1924—N. Harrison
1925 to Oct. 1942—John O'Reilly
1942 to 1967—J. J. Julian

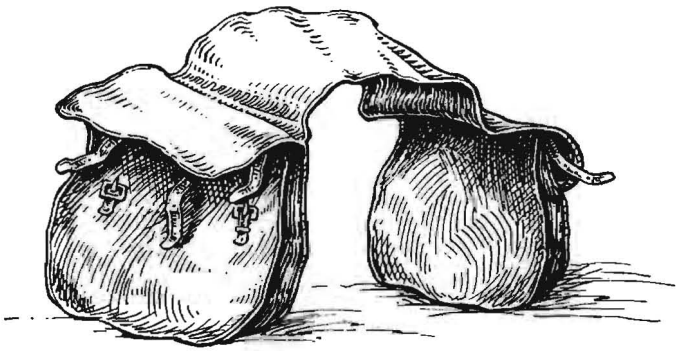
Treasurers

1859 (Oct. 7), to Feb. 13, 1860—James Sleightholm
1860 to Feb. 14, 1870—Robt. Bell
1871 (Feb. 14), to Nov. 9, 1894—Jas. Sleightholm
1874 (Nov. 9) to July 13, 1895—Thos. Ward
1896 (July 13) to July 13, 1920—Fred Lansdell
1920 (July 13) to 1949—Wm. Taylor
1950 to Mar. 1963—R. J. Wilson
1963-1967—Mrs. C. Cassin
1967-Mrs. Marion Morris

GORE REEVES AS WARDENS

List of the Members of Council who have been honored with the position of Warden of the County of Peel:

1875—Wm. Porter
1884—Wm. Porter
1891—Walter Watson
1906—George T. Ward
1915—John J. Porter
1928—Nelson Lindsay



Toronto Gore

1968-1983

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STANLEY MILLS

After I had decided to bring the book up to date, the thought intrigued me of revisiting old sites, talking to senior citizens, re-assessing materials used before and delving deeper into the past, since we resided for twenty-two years in historic Castlemore. Yes, there could still be information that I had not gleaned back in the 1960's.

Jack Holtby of the well known pioneer family that settled on the 5th line of Chinguacousy graciously consented to tell me about the early days of Stanley Mills. Since he was a native of that district he had fond memories to relate. As a boy of twelve Jack recalls attending the church on the hill, always filled to capacity, even to the choir stalls. Such a tremendous choir, and when joined by the congregation in song, the rafters rang with the sound of music. The organists on different occasions were Mina Ward and Violet Holtby. It was a conventional style church of that period with a stone basement, pews separated in the middle by an aisle, and a side aisle so that the sidesman could pass the collection plate with ease. It was well supported by the Holtbys, Burrells, Linfoots, Wards and many other old families almost forgotten in the space of time. The minister that served the church was part of the Grahamsville, Etobicoke circuit and when he found the distance to travel too far, and with no replacements available, the church had no recourse but to close. Eventually it was torn down and became part of Ernie and Jack Parr's farm home.

Recently I returned to Stanley Mills, browsing around, visualizing how it might have been before the road was raised and the hills cut down. The creek that supplied mill power has been reduced to a small stream, giving no evidence of the large mill pond that supplied power to grind the grain. The mill itself had been built farther back in the valley on the north side of the creek, and west of the road. The entrance to the mill was wide and was usually filled with wagons. The mill had been erected back in the 1820's and the millers were many. Alderson is believed to be the last one, a rather jovial person and like the blacksmith, the focal point for local gossip. Alderson, not beyond a joke or two, bet one of the smaller farmers that if he could carry a bag of grain to his wagon with one hand he could have it free. The farmer surprised everyone by carrying three bags, one

in each hand and one in his teeth. Alderson laughed with the crowd and they all crossed over to the Inn for a drink.

At the time of the Balfours, and probably in the heyday of Stanley Mills, the Inn was a two-storey structure with a verandah along the front and continuing along the south side of the building, covered by a raftered awning. South of the hotel a large stone drive shed housed the travellers' animals. East of the hotel the whole flats was a winter paradise. Here the basin widened out and continued on towards Burrell's Mills. Freezing temperatures brought out all the locals for skating races and barrel jumping. Annual carnivals were held and admission charged. At a time when fun was of your own making, young and old flocked to enjoy companionship, ever present in those days. Jack Holtby did not know for how many years the carnivals were in existence. Huge bonfires provided warmth and light while the hotel provided tea, coffee and other concoctions to keep the inner man warm. The hills leading into the hollow swarmed with sleds and bobsleighs—no danger from cars in those days! If it was only possible to step into a time capsule and go back a hundred years and join in the merry throng to see for oneself how things really were in those days.

Squire Burrell was the most important businessman with his mills and post office. Tanning hides and carding wool were the employment for most of the locals right up to the end of the century. By 1895 the population had dwindled from 175 to 45. The blacksmith

CARRIAGE WORKS,
STANLEY MILLS, 1880.

shop and the wagon shop were closed. In 1905 the hotel was torn down and suddenly the hollow was empty. Parts of the hotel were used to build the Ezard home on 10 sideroad. The barn and other buildings were used to build a barn that is still standing on the north-west hill. Willard Smith's home was the last refuge of the post office which closed in 1915 when rural delivery began. George Linfoot was the last postmaster and recently Willard discovered an old clay pipe which Jack Holtby declares George Linfoot always had in his mouth.

The children of the village, or hamlet as it is sometimes called, journeyed to Tullamore for schooling. The original frame school on the west side of the 6th Line at 15 sideroad served both Chinguacousy S.S. #18 and Toronto Gore S.S. #4. In 1869 a new brick school was erected on lot 16, east side of 6th Line and opened for classes on August 27, 1870, with James Brodie as teacher and ten pupils in attendance. The land was purchased from R. Sargent for $150.00. It is reported that in 1903 Miss Crawford received a salary of $310.00 and that in 1910 a coal stove was installed. I wonder how they kept warm prior to that time. The school closed in 1962. Children of the district always had free access to the rink on the mill pond. Often there would be as many as five hundred persons of all ages enjoying a pleasant night out. If only we could have a trip back to Stanley Mills of a hundred years ago!

COINCIDENCES

Several years ago whilst visiting a chum on his farm north of Mono Mills, I discovered him reading an old Shorthorn cattle breeders' book. He remarked, "I have found something here that might interest you." A cattle breeder from Wellington County, remembering his early days in Peel County, stated that he had farmed at the hamlet of Woodhill which had been named after his family home in England. Could be right, for many a community did not have a proper name until postal services began.

Quite often information from the oblique and unusual comes to my attention, some incomplete, but it is stored away in my memory bank and later something else will be referred to and the item becomes complete. Here is an example. I have never determined when the first blacksmith shop was opened at Castlemore and there are differences of opinion concerning when it closed. While holidaying in our north country back in 1975 and enjoying a walk along a country road, I stopped to chat with an old gentleman leaning over a fence rail. I am by nature a listener and the old gentleman liked to talk. He spoke of being born on the property and had never been away very far. He and his male relatives were blacksmiths and some had moved away in search of work. Finally he asked where I lived and I told him, Brampton. "One of my uncles had a blacksmith shop down that way and my father worked with him for several months at a place called Castlemore, did you ever hear of it?" I said I had. "I have a picture that my dad brought of him and his wife, I'll show it to you." He produced a faded old creased brownish snapshot of a couple in old fashioned clothes. The old gentleman turned it over and on the back was written John and Jenny McClure, 1880. John McClure had married a local lass and bought the blacksmith shop. He sold out in 1895 and that was when Milton Young came on the scene from Stanley Mills.

I still receive queries from people searching for their forebears. One such request came from Colorado. A gentleman wishing to discover the resting place of his great grandmother and also his grandmother who was born in Toronto Gore, Northern Division. Since the great grandmother had a good old Irish name, I checked all cemeteries in the area and as far north as St. Johns, Albion, but to no avail. The name was unfamiliar to older residents. The time period

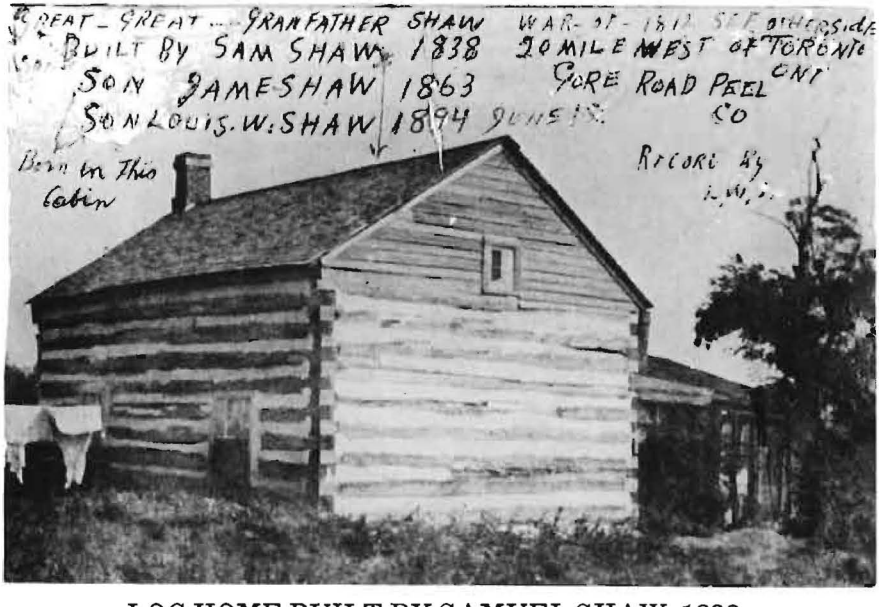
was about 1870 and the trail ran out. Over the telephone he had mentioned that his grandmother was supposed to have been married in Toronto Gore and mentioned the husband's name. He said there was a rumour that the couple had been married in Lambton County. To this end I wrote the chief librarian of Wyoming library, the historical source for Lambton County. Several weeks later I received a letter from this lady stating that looking back over papers for the 1870's she discovered a report in the Owen Sound paper of that day stating that this gentleman had just been married there, and not in Toronto Gore as supposed. I mailed all this information to him in May of 1979. To this day he has never sent a word of thanks.

Some time ago I received a letter from a young woman in New York State who somehow acquired a copy of my book. She had recognized her family and discovered from her grandfather that one branch of the family had immigrated from that State to Ontario. She wondered if further information was available and if so, would I communicate with her. Delving into the past is a challenge I enjoy, but in this case I ran into a dead end. Brothers John and William Carefoot had settled on Lots 10 and 11, Concession 10 at Castlemore, farmed, and were strong Orangemen, being members of Victoria Lodge, Castlemore. William passed away in 1863 and is interred in St. John's Cemetery. Both lots were sold and the family moved to Grey County. Finis.

Few are the cemeteries that are laid out in a proper manner. Finding a burial spot in the family plot was done by trial and error. At St. John's Castlemore, a steel bar was used as a probe to determine whether a particular spot was available. I can recall several years ago when the granddaughter of one of the early residents was buried there. The location was declared free of encumbrance and excavated. When the hole was dug, a pine box was exposed. The sides were still firm but the lid had collapsed. It is possible that there are many unknown graves throughout the cemetery.

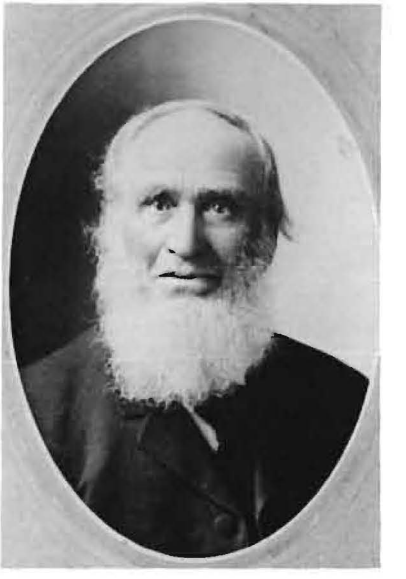
GO WEST YOUNG MAN

The poem at the beginning of the chapter on Castlemore was written by a young man who had left home for Western Canada and settled there, never to return. Young men from large families, especially the younger sons, found it necessary to move on in search of work. The longing to see the old folks again produced many anguished moments. During 1975 I received a letter from a young mother in Calgary who had my book in her possession. She was a descendant of Sam Shaw, 7th Line, Toronto Gore. The family Bible stated that her great great grandparents were buried in Woodhill Cemetery, and would I kindly check. I did and finally discovered them at Harrison's Cemetery. I mailed her a copy of the inscription on the tombstone and other information I had gathered. She was most grateful, especially when I gave her Gladstone Shaw's address. We corresponded for several years and she was doing a marvellous job of tracing aunts, uncles and cousins. She eventually sent me pictures of the original Shaw log cabin, a picture of Sam and Eliza Shaw, and a copy of the inscription in the Bible.


GREAT-GREAT ... GRANFATHER SHAW
BUILT BY SAM SHAW 1838
SON JAMES SHAW 1863
SON LOUIS. W. SHAW 1894
WAR OF 1812
20 MILE WEST OF TORONTO
GORE ROAD PEEL CO ONT
Born in This Cabin

LOG HOME BUILT BY SAMUEL SHAW, 1838

ELIZA SHAW TAYLOR
(1829-1911)
Sister of Sam Shaw



SAM SHAW, 1831-1903

RICHVIEW

For many years after the publication of "From This Year Hence" I was accosted by people remarking that "I could have told you about so and so, etc." Even though we advertised for information, many folks did not come forward. Some were even offended that I had never approached them, even though I was unaware of their existence. Others, after gathering all available information about their forebears, remarked that I had not searched far enough. One gentlemen, who later apologized for his outburst, told me the story of the village smithy at Richview. If you can visualize where Airport Road becomes Dixon Road and instead of making the turn towards Weston, continue straight on for a quarter of a mile, you would come upon a small building which represented the outer perimeter of the hamlet of Richview. Ed O'Hara, the smithy, was a red headed Irishman. His shop was nestled closely to the local inn where one could slip in for a quick one. One of the neighbourhood farmers stopped by for a chat on a hot July morn and was met by the smithy who suggested visiting the inn. Leaving his team and wagon, the farmer and the smithy entered the inn. Later upon returning, the farmer discovered the team and wagon had gone. He was looking about for his animals when suddenly he was attracted

STORE + INN
RICHVIEW. 1872.

by a yell from the blacksmith shop. Upon entering he found the team in an almost impossible position at the rear of the shop. Now whether some prankster had led them in or they just wondered what was inside, no one will ever know. Apparently the air was blue for sometime as it became necessary to unhitch the horses and work the wagon outside. By this time the yelling had attracted a lot of people who viewed the antics with laughter. Finally, the wagon was outside, but suddenly the horses became skittish. O'Hara was entangled in the harness and fell into his cooling tub of water. When everything was finally back to normal, those who had gathered around admitted it was the most excitement they had witnessed in years. I asked the gentleman how he knew of this, and he answered, "The blacksmith was my grandfather and my father as a boy saw it all happen."

It is interesting to note that prior to a post office opening in Richview, mail bags were dropped from a passing train and delivered by a local farmer. In 1888 the post office was moved to Etobicoke at a site we now know as Highway 27 and Eglinton Avenue, which was the corner of old Richview sideroad and Brown's Line.

GRAHAMSVILLE

Following the holocaust of 1888 when the entire west side was demolished by fire, citizens of Grahamsville set about removing the trash. By 1889 when the Primitive Methodist manse was built on the site of the Magnet Hotel, all evidence of the fire had been removed. Across the way on the opposite corner, the first Wesleyan Methodist church had been erected on land donated by Thomas Graham. It was designated Shiloh Chapel in the year 1843, and was serviced by a saddlebag preacher. Earlier, Sunday services had been performed at Hopkin's School on the 5th Line of Chinguacousy. Trustees of the church were Thomas Graham, John Watson, James Aitkins, Isaac Bird, Alex Watson, and George Graham. The old church was torn down in 1872. The new church of brick was built in 1868 on land donated by Jeremiah and Rebecca Cummings. It was deeded to the church in 1869 and designated Shiloh Wesleyan Methodist Church on the Toronto Circuit. By now regular ministers were available. The circuit at this time was comprised of Stanley Mills, Ebenezer, Smithfield and Grahamsville, with a Sunday school at Woodhill. It is over one hundred and fifty years since the first circuit rider came into the area, and up to the period when the church was built in 1868, 29 senior ministers and 37 junior men had served the field. From 1868 to the United Church Union in 1925, 32 had served the church. The last service was held on June 24, 1962.

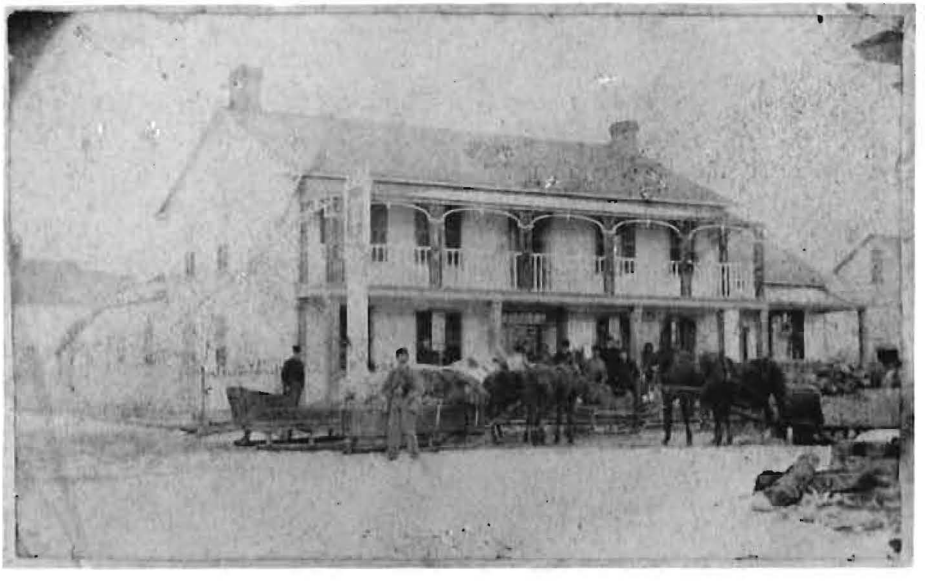
Senior Ministers at Shiloh

1868-70	Wm. McFadden	1901-04	J. A. Chapman
1871-72	John Shaw	1905-08	E. J. Adams
1973-74	Wm. Burns	1909-11	F. A. Hourse
1875-76	John Learoyd	1912-13	Wm. Williamson
1877	J. Herbert Star	1914-17	J. R. Wilkinson
1878-79	Edwin Clements	1918-20	Fred Meredith
1880-82	Peter Campbell	1921	Geo. Burry
1883	James Thom	1922-30	Garnet Lynd
1884-86	Henry Harper	1930-36	Robert G. Davison
1887	Calvin Shaw	1936-42	Frank Sullivan
1888-90	G. K. B. Adams	1942-46	Chester O. Sommer
1891	Herman Moore	1946-51	John F. G. Morris
1892-94	J. A. Trollope	1951-58	Watson Alfred Westcott
1895-97	Wm. H. Marsden	1958-60	James A. Bryson
1898-1900	E. S. Rupert	1960-62	Elinor K. Leard

Junior Ministers

1868-69	D. G. Sutherland	1874	Chas. Smith
1870	A. L. Russell	1875	Samuel Salton
1871	Wellington Carson	1877-79	Thomas Leonard
1871	Ed. F. Goff	1883	Chas. McIntyre
1872-73	John G. Scott		

From the beginning the church was the heart of the community; it serving the people and the people serving the church. Can you visualize the advent of the church into a community in the early years? It was at a time of little money, and the affluent ones few. But the church brought them closer together, involved them and enriched them in love and harmony. There was no musical instrument and one of the men would act as precentor leading the congregation in song. As the population increased and the children grew, groups were formed, including the choir, the ladies aid, the women's missionary society, the young people's group and the Sunday school. Garden parties and church suppers, usually on the lawn beside the church, helped finance the various groups connected with the church. The pump organ came in the 1860's and 1870's.



MAGNET HOTEL, GRAHAMSVILLE, PRIOR TO 1870

CENTRAL CHURCH

I have spent many pleasant hours with Mrs. Mary Johnston who was a very young ninety-four years of age in 1981. Living with her son, Alex, and daughter-in-law, Frances, she keeps herself busy collecting postage stamps, reading, looking after her house plants and enjoying excellent health. We are all waiting to help her celebrate her one hundredth birthday in 1987. A continuous supporter of Central United Church, she was the oldest member of the congregation at its closing in 1979. Since she was the oldest member of the church, the Reverend Hamilton asked her to give a brief history of Central United and its organizations throughout the years. She relates as follows: "In 1913 I married Arthur Johnston, a member of Central. I felt at home here because the one-third acre on which the church was built had been purchased from my parents, Mr. and Mrs. John Black, on December 31, 1901. The trustees whose names appear on the deed were Robt. Kellam, Wm. Thomas, Robt. Agar, Jas. Culham, Edwin Kurtz, John Culham, Jr., George Kellam, all from Vaughan Township, and Jas. Johnston and Francis Lundy from Toronto Gore. In 1902 a building committee was formed. It included the trustees as well as Alex McCourt, John Dalziel, Alex McCabe, Jas. Hutchinson, Edwin Shuttleworth and Nelson Lindsay. Of this committee, the Reverend George Washington was chairman and Wm. Thomas, treasurer. In September of 1902 the cornerstone was laid by Archibald Campbell, local member of Parliament, and some of the local papers were placed beneath the cornerstone. This took place in the afternoon and later that evening a Harvest Home Festival was held at the home of Alex McCabe where a very large crowd gathered. The new church was built of pressed brick and the dedicatory services were held March 1st and March 8th."

The following item was taken from the Christian Guardian, April 1, 1903.

> The Reverend J. W. Cannon is pastor of the new Central Methodist Church on this circuit which was successfully opened March 1st. The service of dedication was conducted by Reverend R. N. Burns, B.A., Chairman of Brampton District, to a packed audience. The Woodbridge choir supplied the music. Three services were held, morning, noon and night, and so large was the congregation in the evening that the overflow was held in the school room. The following Sunday Dr. Eby preached morning and evening service and Reverend T. McLachlan of Bolton and

> Nashville Presbyterian Churches presented the afternoon service. On that Sunday the weather was wet and the roads very muddy, so Dr. Eby and the Nobleton choir under the leadership of Miss Flossie Pringle were entertained during the day at the home of John Black.

In her remarks Mrs. Johnston said that at the time of the dedication she was only sixteen, and she remarked, "There are so few of us left."

It was the era of the horse and buggy when Central Methodist Church opened its doors in 1903, a period when families spent a great deal of time in the House of the Lord, a time before radio, television, cars and aeroplanes, a time of being closer to one's neighbours. It was the time when the old Shiloh and Coleraine churches had closed and were demolished.

Central United Church was situated on Pleasant View Farm. It cost $3,055.00 to build and was paid for by 1905. The new church was supported by members from Shiloh, Coleraine and others from Vaughan Township. Rev. J. W. Cannon officiated at the first wedding at Central when Miss Minnie Johnston became the bride of Andrew McCort on March 18, 1903. The last wedding was between Mary Johnston's granddaughter, Sandra Johnston, and Dr. Robert R. Cation, V.S., in June, 1975. Minnie and Mary Johnston were sisters-in-law. A remarkable coincidence! But why does a church die? Is it lure of the television set which makes it so easy to remain at home, the automoible opening the way to new worlds, or is the church not keeping up with the times? Who knows?

Ministers of Central

John W. Cannon	1902-05
H. A. Fish, B.A.	1905-08
Henry Thompson	1908-11
T. R. White	1911-15
W. H. Learoyd	1915-20
J. W. Arnott	1920-24
A. F. Bamford	1924-29
S. J. T. Fortner	1929-37
C. J. Bailey, B.A.	1937-45
W. A. Westcott, B.A.	1945-51
R. W. French, B.A., B.D.	1951-62
Campbell McLean	1962-66
Wm. Reid	1966-71
Arthur Hamilton	1971-77

In 1925 the Central congregation voted to become part of the new United Church of Canada.

A Sunday school was organized in 1901 before the building was begun, and it continued to be an important part of the church until it closed in 1979. Superintendents over the years were Geo. Kellam, Geo. Shaw, Howard Clark, Harold Shaw, Eldred Johnston, Ed. Roden, Chas. Thomas, Clark Peters and Dick Veneer. In the old Shiloh Church congregation at Tormore, an Epworth League of Christian Endeavour was formed and later at Central Church this became a young people's society and then the HI-C group. For many years this was a joint organization of the three congregations on the charge. The Ladies Aid was organized in 1920 and promoted by Mrs. W. H. Learoyd, wife of the pastor at that time. Over the years it changed its name first to the Women's Association and then to the United Church Women. The choir contributed to the fine spirit of the church with the old hymns that everyone loved so well. Mr. Chas. London, Jr., had a record of 34 years as choir leader, and Alex Johnston 27 years or more as organist. And so this old church, like many of its kind, provided a way of life at a time when the church had the greatest impetus upon a community. Mrs. Johnston is one of the few living who attended the old Shiloh Church in her teens. It was so long ago and memories fade; however, she did provide me with information available from the history of Central and Shiloh Churches. She showed me attendance records of Shiloh, and it was interesting to read the names of those early settlers and their families who established themselves in the Gore during the 1820's.

Shiloh was an appointment on the Etobicoke circuit and was situated on the east half of Lot 17, Concession 12, Toronto Gore Township, Northern Division. A half acre donated by George and Sarah Hart for the sum of one-half pence to the trustees of Primitive Methodist Connexion in Canada: Robt. Hart, Christian Hegler, Wm. Thomas, Henry Nunn, Benjamin Snell, dated December 12, 1885 — certainly names from out of the past. The circuit plan of 1856 advertised a Sunday service at 10 a.m. and a Wednesday night meeting also. The following family names appearing on the 1857 Missionary report are: Snell, Jolley, Chambers, Thomas, Burgess, Jewett, Hart, Russel, Beal, Paul, Prin, Metcalfe, Shuttleworth, Cooper, Tibbs and Stonehouse. There appears to have been a Sunday School in 1865 and an old circuit plan mentions a Sunday School address at the Quarterly meeting. During 1874-75 there were 68 Sunday School members, 38 boys and 30 girls, with 9 officers and teachers. There were 116

visitors during that year and the attendance averaged about 50 per cent. The verses memorized by the boys were 163 and the girls, 138. Can you imagine the boys beating the girls in this day and age! While Shiloh was never a Union Sunday School, it was attended by children of all protestant denominations.

Members of Shiloh Sunday School, 1885

Grace Mitchell
Jane Splan
Jane Hall
Priscilla Snell
Alice Wood
Libbie Agar
Sarah Hart
Agnes Watson
Maggie Stephens
Emily Burgess
Sarah McWade
Annie Hart
Martha Jordan
Harriet Culham
Flora Cameron
Harriet Plowman
Annie Lindsay
Robert Thomas
C. R. Snell
Richard Agar
Alfred Shuttleworth
Frank McCluskey
Ella Agar
Anne Austin
Janey Watson
Anne Agar
Minnie Shuttleworth
Rebecca Wood
Jane Culham
Mary Watson
Annie Taylor
Annie Lansdell
Flora Watson
Cora McCabe
Almina Kurtz
Viola Lansdell
Dolly Goodfellow
Belle Goodfellow
Annie Black
Alfred Lansdell
Robert Stevens
Thomas Beamish
Thomas Culham
Robert Lansdell
Robert Rodick
Albert McCluskey
John McCluskey
Adam Goodfellow
William Cameron
Jas. Beamish
Edwin Shuttleworth
Edwin Kurtz
John Cameron
Geo. Woods
Wm. Stephens
David Lansdell
Robt. Watson
Ernest Agar
Wm. Agar
John Kurtz
Wm. Goodfellow
Nelson Lindsay
Wilbert Houck
Arthur Houck

There is no record of when an organ was first purchased, but there is record of Miss Hannah E. Wilson of Salem coming over to play the organ in the early 1880's. There is also record of a new organ purchased in 1886 from George Nunn of Bolton for $100. Misses Elizabeth Agar and Annie Hart collected money to pay for it, and later Miss Ella Agar became organist. Other organists remembered at Shiloh were Dolly Goodfellow, Cora McCabe and Mrs. Wm. Thomas. After the Union of different Methodist churches in 1884, Shiloh became an appointment on the Bolton Circuit. The work continued in the same manner as previously. Church services were at

10.30 a.m. on Sundays, with class meetings held immediately after, but these appear to have been dropped after a few years. Sunday School was still at 2.00 in the afternoon, but was changed to 10 a.m. in 1899.

Ministers from 1884 to 1901
while Shiloh belonged to Bolton Circuit

1884-86	R. Large
1886-89	Geo. Wood
1889-92	Geo. Walker
1892-95	Thos. Campbell
1895-98	Henry Harper
1898-1901	Jas. A. Long
1885-1901	W. K. Hagar as Superintendent

It is interesting to note how few of the girls' names of 80 years ago are in use today. The girls now follow in the footsteps of their favourite movie stars. Very, very few of the descendents of the early settlers are still in the Gore. Some of the names have died out with the daughters, while others have moved on to more lucrative pastures. It is fortunate that ladies such as Mrs. Mary Johnston are still available to us, and as she remarked, "There are so very few of us left." God bless them all.

ST. PATRICK'S SCHOOL

I spent an interesting and pleasant hour with Paul Quinn, Principal of St. Patrick's Catholic School at Wildfield in 1978. We spoke of the influx of new Canadians and its impact on the school in terms of capacity and what the future had in store for Wildfield. He spoke of the new school being built the following year and hoped it could come to fruition, as the old one was overcrowded. During our discussion it was mentioned that there would be 5 classrooms of 750 square feet, a large kindergarten of 1000 square feet, a library resource centre, girls' and boys' change rooms, workroom, staff room, principal's room, room for a vice-principal if needed, general office, health centre, guidance room, lunch room, washrooms, general purpose room for gymnastics, possibly a community meeting room with a stage for future entertainment and extra rooms above the library for other services. The old school was to be used for storage and overflow. I had the pleasure of watching it being constructed as I passed by in my car. It is a fine looking school and the community is to be congratulated in looking to the future for the education of its students.

The principals of St. Patrick's over the years were and are:

1947-53	Sister St. Eugene	1967-70	Sister Consolata
1953-56	Sister Leocrita	1970-74	Mr. E. Hinca
1956-62	Sister Urban	1974-82	Mr. Paul Quinn
1962-67	Sister Denis	1982-	Mr. L. Lucas

The Catholic Women's League

Re-activated after a period of twenty years, the Catholic Women's League of St. Patrick's Church, Wildfield, under the guidance of Father Jos. O'Neil, assembled at St. Patrick's School, May 2, 1977, to form a committee to perform those tasks, large and small, that only the ladies are capable of doing. Father O'Neil, who later accepted a charge at Orillia, was succeeded by Father Leslie Tamas and later by Father Roy McGinn. The ladies meet regularly at St. Patrick's School. Their creed is "To promote true Christian womanhood in home and family life."

Presidents

1977-79	Mrs. Donna Fitzpatrick
1979-81	Mrs. Ena Mellor
1981-	Mrs. Margaret Burns

THREE GRAND OLD LADIES

It was in the month of March, 1981, that I watched three grand old ladies die. It is true their beauty had faded, yet they were still capable of carrying on, leaving memories of past glories behind. And so Hazzard's store and Carefoot's house were demolished, bringing to an end the centre core of Castlemore. Watching the wreckage being carted away, it seemed to me as the wind sighed through the evergreens that I could hear the plaintive lament of bagpipes. Storekeeper Bill Grant and his pal Peter Craig were wont of a Sunday afternoon to pipe "Highland Laddie" and other Scottish airs. The sound of the pipes reverberated throughout the four corners and over the fields and I can well imagine the local dogs joining in.

CASTLEMORE SCHOOL S.S. #6, BUILT CIRCA 1845

GRANDPA MICHAEL O'LEARY IN FRONT OF THE CARRIAGE WORKS AT CASTLEMORE
There was a paint room and dance hall on the second floor

There are tales of the illiterate storekeeper and how he kept track of his bills. With a pencil he would draw the likeness of the customer and the purchase. One time though it backfired on him. Complaining to a customer and producing his drawing, he remarked that he had not been paid for a wheel of cheese. "But we don't eat cheese," replied the customer. The storekeeper thought for a moment, then said, "I remember, it was a grindstone you bought, I forgot to add the hole." This is what memories are made of.

The store had been erected on a 30-foot by 30-foot river stone foundation which I examined when the site had been cleared. It was a two-storey frame building, of board and batten construction, with some of the boards 18" wide and still in good condition. When the

additions were built is unknown. Across the way, the settler's home of Wm. Carefoot, used later as a store, was built sometime during the thirties and was the traditional size of 16 feet by 20 feet, as recommended by Governor Simcoe. It was still habitable, as far as owner Ted Stinson was concerned, when it was razed. The year before, the building that had been the old inn was torn down. Apparently it had gone through several stages of alteration as only the foundation timbers were of any age. The original log inn had been farther to the north.

So now the destruction was complete; the four corners reverting back to its original state before the community began. Disguised as progress, mementos of our past are cast aside, forever forgotten.

A mile to the north lies the former community of Grantville, later to be called Gooseville. Passing by one morning I was startled to observe the old home of Simon Grant being torn down. Stopping to investigate I was amazed to discover that the original hand-hewn timbers were still intact. There was no sign of decay in the 16-foot long and 10-inch thick timbers which were interlocked at the corners. This structure had been erected in 1830 and I am not sure whether anyone was aware of the logs under the outer covering. The foundation beams of pine were just like new. It was remarkable how they had stood the test of time.

THE END OF AN ERA

It was a night to remember, that Friday evening, November 30, 1973. Reeve Melville Robinson and his wife, Isabel, hosted a grand party at the Woodbridge Golf Club. It was a marvellous affair bringing together, possibly for the last time, former reeves, councillors and others connected with the affairs of the Township. Secretary Martin Byrne, acting as master of ceremonies, welcomed everyone, including Mayor Jim Archdekin and members of Brampton Council, who were introduced to everyone. The party was a real success since many of the former Township representatives had moved away and they enjoyed reminiscing of the past. Not all were available to come to the party, but those who attended were: Stan Carberry, Ira Champlin, Elwood Cullum, John Hooper, Howard Hooper, Joe Parr, John Wilson, Oscar Ellis, Norm Duncan, Herb Maltby, Geo. Draper, Hilliard Chappell, Wally Wand, Frank Julian, John Julian, Doug Jefferson, Pat McCool, Walter McCabe, Chas. Fines, Lawrence Fines, Howard James, Wm. Thorpe, Peter Robertson, Gladstone Shaw, Harold Oakley, Geo. Ezard, Marion Erwin, Helen Cassin, Marion Charkow, Eldred Johnson, Ed. Pendergast, Ray Boughen, Douglas Reddington and Geo. Tavender and, of course, all the wives. Mayor Jim Archdekin commented that the gossip was so fast and furious that you could hardly hear yourself think. Toronto Gore became part of the City of Brampton on December 1, 1973. Now in this year of 1983 many who attended have passed away. Their names, however, shall live on. But let us go back to that day in 1856 when a group of men congregated at the Magnet Hotel, Grahamsville. They had been invited by Thos. Graham who stated that any citizen interested in the future of Toronto Gore Township please attend. The tinkle of glasses faded away as the group moved into the dining room. His speech went as follows: "Please be seated and thank you for responding to my invitation. My name is Thomas Graham, and as a citizen I am interested in the development of this Township, and no doubt that you are too, or else you would not be here. Let us project our thoughts whereby some form of levy can be introduced to provide monies for the building of schools, churches, etc., so that we can present some concrete ideas to the government for assistance and approval." This was the beginning of several meetings which resulted in the election of a reeve and four councillors in the year of

1857. No doubt their pitfalls, arguments and dissentions were many, especially over dispensation of funds to who, where or what.

Following the formation of the new Brampton Ward 10, a group was formed to assist our representative in keeping abreast of happenings and to make recommendations for improvement within the area which had been Toronto Gore. A meeting was held at Castlemore with officials from Brampton presiding, to conduct an election of officers. It was agreed that the group should be known as the Citizens Action Committee. It was to consist of 10 members, with at least one member from each geographical section of the ward. One person was to be 50 years or over, one person 25 years or under, 4 females and 4 males, and in addition the elected ward representative was to become an ex-officio member. Each member was to hold office until the next annual meeting, when any qualified person could be nominated and seconded and then be elected by ballot. Some of the accomplishments with the assistance of Melville Robinson and later Peter Robertson have been the traffic signals at the corner of Gore Road and Highway 7, overhead lights at needed locations, tennis courts and skating rinks at Castlemore school, a fall fair and other recreational facilities. Regular meetings are held monthly and the public is invited to attend and express views and listen to guest speakers.

Citizens Advisory Committee

Past and Present

Martin Byrne	Ralph Fitzpatrick	Lorna Cambria
Helen Cassin	Archie Peters	Frank Baldassare
Mike Fitzsimmons	John Tullo	Sam Gray
Peter Robertson	Sam Del Giudice	Roberta Oliver
Wallace James	Teresa Rossi	John Sprouieri
Barbara Stein	Frank McCarron	Joe Cambria
Teresa Piane	Ray Duncan	Luigi Gambin
H. C. Morgan	Frank Murphy	Sam Gray
Paul Erwin	Edward Pendergast	Sharon Panacci
J. P. Fennel	David Gregory	Cathy Duncan
Judy Clark	Fred Stirpe	Gilbert Giavon
Bill Bell	R. Digironimo	Ignace Doma
Nick Timoshenko	Geo. Tavender	Norma Kearney
Romeo LeBlanc	Mike Martyniuk	Santino Acchione

Recreation Committee

Velma Tullo
Gwen Murphy
Marion Charkow
Rosemary Timoshenko
Barbara Stein
Mario Piane
Marion Erwin
Joanne Robertson
Ken Clark
Brian Eccles
Sheila Eccles
Donna Fitzpatrick
Peggy Martyniuk
Jean De Santis
Laura Gray
Sam Gray
Marion Pendergast
Virginia Stirpe
Ray Duncan
Maia Colacecchia
Ignace Doma
Judy Faboni
Amaleo Colanti
Steve Geronima
Luigi Gambin
Vince Forletta
Gilbert Giovan
Sandy Acchione

Councillors

Melville Robinson
Peter Robertson

Alderman

Terry Piane

Planning Board and Committee of Adjustment
1967–1974

Gladstone Shaw — Chairman
Geo. Ezard
Ron Duncan
Peter Robertson
Helen Cassin
Marion Erwin
Harold Oakley
Paul Giblin
Geo. Tavender
Wally James
Reeve Melville Robinson — Ex-officio
Doug Reddington — Planning Consultant

Members of Council from 1967 to 1983
Township of Toronto Gore

1968	Reeve	Martin Byrne
	Councillors	Melville Robinson
		Chas. Fines
		Wm. Thorpe
		Wallace James
	Clerk	John Julian
	Treasurer	Marion Charkow
1969	Reeve	Melville Robinson
	Councillors	Chas. Fines
		Wallace James
		Wm. Thorpe
		M. McCabe
	Clerk	Martin Byrne
	Treasurer	Marion Charkow
1970-71	Reeve	Melville Robinson
	Councillors	Chas. Fines
		Stanley Carberry
		Russell Livingstone
		Wallace James
	Clerk	Martin Byrne
	Treasurer	Marion Charkow
1972-73	Reeve	Melville Robinson
	Councillors	Stanley Carberry
		Wallace James
		Russell Livingstone
		Peter Robertson
	Clerk	Martin Byrne
	Treasurer	Marion Charkow
	Planning Consultant	Douglas Reddington

City of Brampton

1974-76	Melville Robinson	Alderman and Councillor—Ward 10
1976-78	Peter Robertson	Alderman and Councillor—Ward 10
1978-	Peter Robertson	Chinguacousy-Toronto Gore Councillor
1978-	Terry Piane	Alderman—Ward 10

BRAMPORT

As early as March 1975 the Canadian National Railways had considered a plan to develop a 130-acre site east of Torbram Road and south of Steeles Avenue for the express purpose of promoting a new intermodal (piggyback) terminal on this property owned by C.N. There was at the time considerable pressure and opposition to the plan owing to its closeness to the heavy concentration of homes to the south. On August 25, 1975, the City of Brampton passed a further resolution indicating that it no longer endorsed the proposal and encouraged the C.N.R. and the Provincial government to select a more suitable site. The resolution, coupled with a request from the government, persuaded the C.N.R. to re-examine the location of the terminal. This led to the selection of a new site half way between Airport Road and Goreway Drive with the main body of facilities located between Highway 7 and the proposed new Highway 407.

The C.N.R. expropriated land necessary for the project and a formal announcement of the acquisition was made on September 9, 1976. A portion of the site will extend north of Highway 7, ending at this time on the William Ward farm. A new overpass became necessary for the moving of vehicular traffic, and a four-lane bridge was constructed in 1980. The piggyback operation is now operating well. The railway property is illuminated for 24-hour operation and everything appears to be in good order.

ROADS

For ten years repairs on the Gore Road were suspended. However, recent improvements and repaving have assured us that Toronto Gore will come from under the rug where it was swept so many years ago. It behooved me to discover when the road was first hard-topped. My excursions into the past brought out much historical data on road maintenance within the Gore over a period of 150 years. During the terms of office of Reeves Duncan and Black, there were many applications to Peel County Council to have Gore Road paved. However, in the manner of all things relating to small townships, the applications were quickly forgotten. It was not until a large deputation of ratepayers appeared before council demanding action that the application was considered. So finally in 1956 the road was hard-topped. Prior to this time the roads were stoned and gravelled. It appears that as the farmers removed stones and boulders from their fields they were placed along road fence lines. Then someone who was hired to maintain the road, usually one of the local men with a team of horses, picked up these stones and took them to a stone crusher situated on John Julian's farm. They were reduced to small size and spread on the roads. Other local farmers would assist in the levelling. It is interesting to note that by the 1830's concession roads and sideroads were gradually showing some semblance of being passable. The exception, of course, was in the spring when all so-called roads became a quagmire! At that time a farmer had to spend so many days working on the road in front of his allotment; the number of days being decided by the size of his allotment. Local men were hired as pathmasters or overseers of highways who would oversee the work and make sure the farmer did his fair share. The landowner working on the roads was known as statute labour and was kept in force until 1906 or 1907. A list of the rules and regulations is included in the appendix at the back of this book on page 10 (By-law No. 291).

LAND USE AND OUR FUTURE

Who would have believed in 1973 that by 1978 a building boom would encompass the Gore. During 1973 the Toronto Gore Council petitioned the Ontario Municipal Board with the following application: "Notice of Application to the Ontario Municipal Board by the Corporation of the Township of Toronto Gore for approval of a by-law to regulate land use, passed pursuant to section 35 of the Planning Act." This application was in respect to a subdivision on the Fitzpatrick property and a section of Erwin property comprising of 44 acres, both on the Gore Road. The land was to be divided into two-acre lots or estates for home development. It was situated at Castlemore and consisted of a portion of the east half of Lot 9 in the 9th Concession of Toronto Gore. To this end the Minister of Treasury, Economics and Governmental Affairs approved the Amendment #5 to the official plan of the Township of Toronto Gore. The amendment covered approximately 3,200 acres of land, with the exception of areas set aside as flood plain and for future park land and greenbelt, but it visualized a trail from Claireville dam following the water lines as far north as 17 sideroad. It approved 200 single family dwellings or lots in any one year. Of the 3,200 acres, approximately 1,000 acres are considered flood plain. To date, 1,000 acres are subject to plans of subdivision. Fifteen subdivision plans are listed, with 446 residential lots; 96 of these have been registered, and this could generate a possible 1,780 people. Later development of another 1,800 acres could presumably produce 559 more lots and 2,200 more people. By 1978 lots on Fitzpatrick, Julian and Princess Andrea Drives were all sold and many homes have already been established. As of 1980 the Wildlife Estates, comprising of lots 16 and 17, east of the Gore Road, had been developed and homes built. Farms on the 7th and 8th Lines north of Castlemore sideroad have been purchased by developers; roads have been built and in many instances homes are already under construction. Water mains were brought into the Gore to make this project feasible. To my knowledge, no land has been assigned or designated to urban density. It is possible to foresee all properties being designated as estate lands, since farming is no longer profitable and farm land declining in use. The water main now extends down the Gore Road almost to Ebenezer, bringing with it thirst-quenching relief to both families and land.

ALDERMAN TERRY PIANE AND COUNCILLOR PETER ROBERTSON AT THE CASTLEMORE CAIRN

It is now 1983 and the Castlemore Estates are already filled and to the north between 10 and 15 sideroads homes have been constructed. That the early hamlet of Castlemore did in fact exist is testified to by a cairn erected on the site of the Castlemore store through the efforts of Councillor Peter Robertson and dedicated by Lucy Brockbank, the last custodian of the store. In 1981 watermains were extended from Brampton into Toronto Gore following 10 Sideroad and the 7th Line to service the northern section which is being prepared for subdivision.

Chapter Thirteen

BRIDGES AND THINGS

I can recall vividly in 1966 when I travelled about interviewing folks who could have valuable knowledge relative to the early days in the Gore. I could not help but think that every road has a bridge. Then I recalled the time of Hurricane Hazel when I had lived in an area where we became isolated due to too many bridges. I wondered about the situation in the Gore during the flood and so I questioned my neighbour, Bill Hunter. "God, yes," he replied, "my son Norman in Brampton called for help as his basement was flooded and asked if I would come over. Well, I started out and every road I went along had a bridge out, so I never did make it. We were isolated for several days."

On my way to visit an elderly couple, I became aware that the bridge I crossed near their house was in poor condition. I commented about this to the couple and he said, "When I was a boy, all the bridges in the Gore went out with the ice each spring and they had to be replaced. I can remember my father telling me about an incident when he was a boy. It seems this farmer was on his way to the mill. Right in the spring it was, and the ice was starting to crack and groan under the pressure of the water. Just as the farmer got onto the bridge, the ice gave way and swept the bridge, horse, wagon and the farmer into the freshet which was moving quite fast. Luckily the horse and wagon landed upright and the horse, not missing a step, waded out of the ice and water and raced off. The farmer kept slipping and sliding in the water and finally ended up on an ice jam and crawled to safety." I inquired about the horse and wagon. "Father never did tell me."

I know the farmers used to say that if you drove over a log bridge holding a jug of milk it would be butter when you reached the other side. So much for the old bridges; now we have modern concrete structures built to last and, in some cases, huge metal culverts. Most of the troublesome spots in the creek, especially at the bends, are fortified by gabion walls. These are made from wire mesh baskets filled with rocks to withstand the rushing water. Floods are just a spring fling, with the creeks drying up in between the infrequent storms.

DOWN CLAIREVILLE WAY

Have you ever been to a barn raising? Well, I have; not the old fashioned kind, but the modern type. In the olden days it was a special event to participate at a barn raising. Such an event took place on the farm of Elisha Lawrence at Claireville. Captains and sides had been selected and the men were assembled to tackle the pre-cut timbers and the race began to see who would win. The folks came from miles around to meet and gossip. The owner provided refreshment in the form of whiskey and food. The ladies set up boards on trestles as tables, and the men eyed the kegs of whiskey. The ladies were naturally opposed to drinking, and somehow the kegs were opened and the contents dumped, much to the dismay of the men. One enterprising gent grabbed a cup and attempted to fill it, but the ladies were after him. Meanwhile the food, packed in baskets by the tables, was discovered by a sow and her family who sampled it before the ladies rescued it. But this was just another day in the life of these hard-working folk, a day together in that year of 1842, but still a day to remember.

It has been said that Claireville housed some of the Mackenzie rebellion supporters and that a local hotel keeper had prepared a feast for their return. However, these people never turned up, but the loyalists did and upon entering the hotel found the tables lined with food. They immediately sat down and disposed of it, much to the discomfort of the hotel keeper. Those were the days!

A reminder of the past: the Claireville community hall, built 120 years ago, is showing its age. It deserves a better fate as it no longer enhances the village. It is about 115 years ago since the name of the four corners was changed from Humber to Claireville.

TO THE LADIES

The Castlemore Women's Institute

A goodly thing it is to meet
In friendship's circle bright,
Where nothing stains the pleasure sweet
Nor dims the radiant light,
No unkind words our lips shall pass
Nor envy sour the mind,
But each shall seek the common weal —
The good of all mankind.

This ode opens the regular second Tuesday meeting, followed by a few opening remarks by the president, then the members stand and repeat the following words which are used world-wide:

"Keep us, O Lord, from pettiness, let us be large in thought, in word, in deed.

Let us be done with fault finding and leave off self seeking.

May we put away all pretence, and meet each other face to face without self pity and without prejudice.

May we never be hasty in judgment and always generous.

Let us take time for all things, make us grow calm, serene and gentle.

Teach us to put forward into action our better impulses,

Straight forward and unafraid.

Grant that we may realize that it is the little things that create differences.

That in the big things of life we are one.

And may we strive to touch and know the great human heart common to us all.

And, O Lord God, let us not forget to be kind."

This beautiful recitation is known as the Mary Stewart collect. The ladies are constantly aware of the beneficial programmes available to the community. There are monthly meetings with many outstanding speakers who bring enlightenment and interest, and are well received in the community. Financial rewards are made to local students for outstanding scholastic excellence, and given in the form of bursaries. It is certainly a step in the right direction. There are also donations toward the Adelaide Hoodless homestead, the home of the founder of the Women's Institute, which as a museum receives world-wide recognition.

The annual St. Patrick's Day euchre is a big event at Castlemore each year and large enthusiastic crowds attend. A raffle is always held with splendid prizes and the proceeds are used for important works. The ladies are well versed in consumer affairs, public relations, citizenship and world affairs, and take much pride in leading the way to much needed government planning.

There were 150 guests present at the Castlemore school for the 50th Anniversary celebrations.

Castlemore Women's Institute

President	Date
Mrs. Nicholas Harrison	Jan. 19, 1910 – May 7, 1912
Mrs. Jos. Julian	May 7, 1912 – May 5, 1914
Mrs. J. Dalziel	May 5, 1914 – May 2, 1916
Mrs. John G. Julian	May 2, 1916 – May 1918
Mrs. Geo. Bland	May 4, 1929 – May 6, 1930
Mrs. Elmer Dalziel	May 6, 1930 – May 5, 1931
Mrs. J. F. Byrne	May 5, 1931 – May 2, 1933
Mrs. Howard Fletcher	May 2, 1933 – Apr. 9, 1935
Mrs. Robert Watson	Apr. 9, 1935 – Apr. 13, 1937
Mrs. W. Gibbons	Apr. 13, 1937 – Apr. 12, 1938
Mrs. Norman Black	Apr. 12, 1938 – Apr. 11, 1939
Mrs. R. J. Watson	Apr. 11, 1939 – Apr. 10, 1940
Mrs. I. J. Lawrence	Apr. 10, 1940 – Apr. 14, 1942
Mrs. S. G. Shaw	Apr. 14, 1942 – Apr. 11, 1944
Mrs. Oscar C. Ellis	Apr. 11, 1944 – Apr. 9 1946
Mrs. Everton Bernath	Apr. 9, 1946 – Apr. 13, 1948
Mrs. Frank D. Julian	Apr. 13, 1948 – Apr. 11, 1950
Mrs. Wm. Kersey	Apr. 11, 1950 – Apr. 8, 1952
Mrs. Geo. Erwin	Apr. 8, 1952 – Apr. 14, 1953

Mrs. Joseph Parr	Apr. 14, 1953 – Apr. 12, 1955
Mrs. Wm. Hunter	Apr. 12, 1955 – Apr. 8, 1958
Mrs. Lawrence Fines	Apr. 8, 1958 – Apr. 11, 1961
Mrs. Lorne Maw	Apr. 11, 1961 – Apr. 9, 1963
Mrs. Frank Belcher	Apr. 9, 1963 – Apr. 13, 1965
Mrs. Walter McCabe	Apr. 13, 1965 – Apr. 13, 1967
Mrs. Howard Codlin	Apr. 13, 1967 – Apr. 8, 1969
Mrs. Geo. Tavender	Apr. 8, 1969 – Apr. 11, 1972
Mrs. Arthur Fieldhouse	Apr. 11, 1972 — Oct. 9, 1973
Mrs. Geo. Taylor	Nov. 13, 1973 – Apr. 9, 1974
Mrs. Lindsey Westlake	Apr. 9, 1974 – Apr. 13, 1976
Mrs. R. Germain	Apr. 13, 1976 – Apr. 12, 1977
Mrs. Howard Codlin	Apr. 12, 1977 – Apr. 10, 1979
Mrs. Marion Pendergast	Apr. 10, 1979 – Apr. 14, 1981
Mrs. Harry Brown	Apr. 14, 1981 –

The Junior Women's Institutes, or 4-H Clubs as they are now commonly known, are organized to assist girls 14 years and over in personal growth, leadership, responsibility and better homemaking practices. Local members of the Institute have provided leadership and guidance for many years, and former Junior Women are now providing the necessary knowledge and crafts as in their earlier years.

4-H 1972-83

Spring, 1972 — Sportswear from Knits — Margaret Livingston and Marion Reeves. Home Economist — Mrs. Doreen Bannister. Achievement Day at St. Andrew's Presbyterian Church, Brampton. 8 members modelled their clothes in a fashion show, "Sportswear Shop" — commentator Cathy Head. Castlemore Knit Wits.

Fall, 1972 — The Cereal Shelf — Margaret Livingston and Marion Reeves. Achievement Day, Bolton Community Centre, Bolton. Castlemore Crispy Critters had 12 members. Kathy Pfundt was commentator for demonstration of "Mixing Muffins" done by Lynda Kersey and Catherine Graydon. At one of our meetings, Mrs. Laura Brooks brought Mrs. Gina Novelli, who made her lasagna —it was delicious! Lynda Kersey received Provincial Honours.

Spring, 1973 — Creative Block Printing — Margaret Livingston and Marion Reeves. Achievement Day at W. J. Fenton School, Brampton. Castlemore Carving Cuties — 10 members learned to print on paper and fabric by using vegetables, art gum erasers, pencil erasers, string, nature prints, felt or cardboard and lino blocks. The exhibit "Showcase of Block Printed Articles", commentated by Fern Livingston, was set up for the next Institute meeting. Mona Germain and Betty Leyden received County Honours. Janet Genova received Provincial Honours.

Fall, 1973 — Clothes for Leisure — Marion Reeves and Margaret Livingston. Castlemore Baby Dolls — 10 members made lounge and sleepwear. Our skit was "The Night Before Christmas", with girls modelling proper and improper sleepwear (burlap). Janet Genova was a terriffic Santa. Fern Livingston received Provincial Honours.

Spring, 1974 — Taking a Look at Yourself — Marion Reeves and Pat Jackson. 10 members of Castlemore Peaches and Cream learned proper care and storage of clothing, what their actions say about them, self image, good grooming, good posture and figures. We met with several other clubs for a session with a Merle Norman Cosmetics representative. Our exhibit was "Hand Care" — commentator Doreen Livingston. Lynne Genova received Provincial Honours.

Fall, 1974 — The Club Girl Entertains — Marion Reeves and Gail Livingston. Castlemore Caterers — 10 members learned about hospitality at home, the house guest, entertaining at tea, party ideas and food. The last meeting was a "Get Acquainted Party" for Miss Lorraine Holding, our new Home Economist. Mothers and Institute ladies were invited and the girls made and served lunch. Carol Genova received County Honours. Gail Livingston and Cathy Head received Provincial Honours. Fern Livingston received Peel County Women's Institute Bursary. Janet Genova received Peel County Women's Institute Scholarship.

Spring, 1975 — Let's Bake Bread — Marion Reeves and Ingeborg Willard. 10 members of Castlemore Kneading Nellies brought a bread product they had made to Achievement Day. Our exhibit was Holiday Breads, commentator Mona Germain. Doreen Livingston received County Honours. Helen McAllister received Advanced Honours.

Fall, 1975 — A World of Food in Canada — Marion Reeves and Ingeborg Willard. Castlemore Canadian Connoisseurs — 11 members learned of all the countries that came together to make up Canada. We went to Pioneer Village to learn more about the past for our exhibit: Treasure Trove, commentated by Kathy Pfundt and Kathy Reeves. Our last meeting was a party to which Institute ladies, Miss Holding, Mary Watson (newspaper correspondent) and mothers were invited to share in a meal from around the world, supplied by the girls.

Spring, 1976 — A Touch of Stitchery — Ingeborg Willard and Marion Reeves. Achievement Day was at J. A. Turner S.S., Brampton. Castlemore Chain Gang — 13 members learned to embroider for their humorous skit, A Touch of Stitchery, A Touch of You (a take-off on the popular TV series, Welcome Back Kotter). Janet Genova received Advanced Honours.

Fall, 1976 — Featuring Fruit — Marion Reeves and Ingeborg Willard. Castlemore Chunky Cherries — 12 members. Achievement Day — back at W. J. Fenton School. Our exhibit was Fruit and Cheese Trays, commentators Lynne Genova and Marsha MacKinnon. Kathy Reeves and JoAnne Stein received County Honours. Lynne Genova received Advanced Honours. Kathy Pfundt received Peel County Women's Institute Scholarship.

Spring, 1977 — Consider Your Clothes — Ingeborg Willard and Marion Reeves. Castlemore Couturieres — 10 members, each had to make a blouse. Our skit, Clothing as a Reflection of the Times, covered the period from the Cave Girl to the Girl of the Future, done as a fashion show. The home economists were very pleased with this work and we were asked to perform at the Gore Fair and at an Institute meeting. Carol Genova received Provincial Honours.

Fall, 1977 — Major in Meat — Marion Reeves and Ingeborg Willard. Castlemore Meat Loafers — 9 members. Our new Home Economist — Mrs. Nancy Schmidt. Our exhibit was "A Money Saving Dish", commentated by Susan Hilton.

Spring, 1978 — Focus on Living — Ingeborg Willard and Marion Reeves. Castlemore Living Dolls — 12 members. We learned what the 4-H's are and how to properly live the pledge. Learned quilting, live theatre, indoor gardening (thanks to Mr. George Tavender), sports, government, emergency first aid (with a

representative from Red Cross), poisons in the home. We went on a field trip to Albion Hills Conservation Area with a naturalist — a very good day. Our skit — Focus on Leisure Time Activities — featured an actress, artist and various sportswomen. We were asked to present this skit at an Institute meeting. Marie Genova, Susan Hilton, Marsha MacKinnon, Michelle Stein received County Honours. Doreen Livingston received Provincial Honours.

Fall, 1978 — Essential Edibles — Marion Reeves and Ingeborg Willard. Castlemore Litre Ladies — 9 members learned how to cook metric style. Our exhibit was "Passport to Good Health", commentated by Marie Genova. New members' Project Manuals were introduced at the project. The girls now fill in blanks instead of writing pages of notes — they like this better! The last meeting took the form of testing what in the past had been done on the morning of Achievement Day. Achievement Day was held on a Saturday morning and consisted of skits, demonstrations and exhibits only. The girls approved of a shorter day!

Spring, 1979 — Accessories, The Final Touch — Ingeborg Willard and Marion Reeves. Castlemore Stylistics — 14 members. We are learning how to choose and care for accessories (hats, purses, shoes, gloves, etc.).

Summer, 1979 — Outdoor Living — Leaders Lynne Genova and Ingeborg Willard. Castlemore Happy Hikers learned outdoor cooking, first aid, fitness, to identify wildflowers and trees, and used pressed flowers to make notepaper and candles. Thirteen members took part in the skit — Take nothing but pictures, leave nothing but footprints — at Terra Cotta Conservation Area, for their evening Achievement program. Debbie Finkle received County Honours and Kathy Reeves received Provincial Honours.

Fall, 1979 — Needlepoint — Marion Reeves and Ingeborg Willard led 15 girls, who made samplers using six different stitches. They also learned how to choose colour and the senior girls made a free choice article. Sharon Reeves was commentator for the exhibit, Colour in Needlepoint.

Spring, 1980 — Food For Friends — Ingeborg Willard and Marion Reeves. The girls learned energy conservation and the wise use of small appliances. They also learned how to prepare foods for

and to give a party. Their skit was So You're Having a Party. Ingeborg Willard received her five-year Leadership Certificate from Canada Council on 4-H Clubs.

Fall, 1980 — Your Corner of the World — Marion Reeves and Ingeborg Willard. Eight members learned how to decorate a room to suit a certain personality and to arrange bedroom furniture so it is convenient, comfortable and attractive. They also made a macrame accessory. Marie Genova and Susan Hilton received Provincial Honours. Erma Piane was the commentator for the exhibit, Personality Plus.

Spring, 1981 — Which Came First, the Chicken or the Egg — Ingeborg and Marion. We learned how to buy chicken and eggs, to properly store them, to cook them, and their food values. The last meeting was a party the girls had prepared. Their skit was, "No one here but us chickens". Beverly Duncan received County Honours.

Fall, 1981 — Ready, Get Set, Sew — Marion and Ingeborg. Eleven members learned basic sewing techniques required for a skirt or vest — to choose suitable fabric, colour and sewing notions. Their exhibit was Hemming How To's, and they put on a Fashion Show with Bruna Larizza commenating. Bruna Larizza and Erma Piane received County Honours. Sharon Reeves received Provincial Honours.

Spring, 1982 — 4-H Bread Winners — Marion and Kathy Reeves. Nine members learned basic techniques of making yeast breads from plain to fancy, the nutritional contribution of bread and economics of home bread baking. They all participated in the skit, Baking Bread in Pioneer Times. Cheryl Finkle received County Honours and Kathy Reeves received Advanced Honours.

Fall, 1982 — More Outdoor Living — Marion Reeves. Seven members planned and organized an outing where we learned to identify wild edibles. After our hike we learned to make shish kebabs on a barbeque. We can now make and fly a kite, make plaster animal tracks, do leaf prints, dry fruits and make fruit leathers. Cheryl Finkle was commenator for our exhibit, "Drying fruits, old vs. new methods".

Spring, 1983 — Ontario Heritage — Marion Reeves and Doris Brown. Food customs of various nationalities which have settled

in Ontario from pioneer times up to the present. Nine members took part in the skit, Our Culinary Vocabulary. Sonia Varaschin received County Honours. Marion Reeves received her ten-year Leadership Certificate.

Fall, 1983 — Looking Great! Feeling Great! — Donna Fitzpatrick and Marion Reeves. Ten members will learn the importance of a well-groomed appearance, balanced diet, regular exercise and how to get the best value for their grooming dollars. Sonia Varaschin will be doing the commentary for the exhibit, "Looking Good Naturally". Marie Genova will be receiving Advanced Honours.

EBENEZER UNITED CHURCH

Following the example of other cemeteries in the Gore, the United Church Committee constructed in 1971 a concrete cairn embedding the older stones which were in danger of being demolished. The new cairn was dedicated by Rev. D. Hawkins. Extensive renovations were made to the church in 1975, including panelling of the walls and new radiant heaters which replaced two oil stoves. The congregation purchased a new electric organ in 1978 to replace the old pump organ. On June 26, 1983, a service was held to celebrate the 125th anniversary.

Ministers of the United Church during the past ten years: Rev. Harry Martin, Rev. William Sparling, Rev. Douglas Hawkins, Rev. John Symons, Rev. Kenneth Martin.

Rev. Egerton Armstrong is the present minister.

Organist: Mrs. Evelyn Keyes

Assistant: Mrs. Ann Dalziel

Officers for 1983:

Minister	Rev. Egerton Armstrong
Elders	Harry Bell, Aubrey Robinson, Don Fieldhouse, Ira Champline
Stewards	Melville Robinson — Chairman Dave Fieldhouse — Secretary-Treasurer Bruce Fieldhouse, Ken Clark
Trustees	Ira Champline, Melville Robinson, Fred Dalziel, John Gillham, Crozier Keyes
Cemetery Board	Melville Robinson, Bruce Fieldhouse, Ira Champline
Auditors	David Lock, John Gillian

Ebenezer United Church Women meet the second Thursday of each month at the members' homes. There are 12 members.

ST. JOHN'S ANGLICAN CHURCH, CASTLEMORE

St. John's Anglican Church, with its roots deeply embedded in the past, is gradually and graciously fading away. Most of its parishioners are approaching those golden years and the young are few and not enough to sustain growth. Diminishing farm activity has caused many of the old families to move into town, seldom to return except on those special Sundays when there is an opportunity to meet old friends and keep up with local news. Roots lie deep within these people and like the prodigal son or daughter they desire to return once more to the fold. The old cemetery has received a few more old-timers, but most by now have passed on. Several years ago I questioned the cemetery custodian, Bill Hunter, as to whether there was room for future burials, and he replied that there were no more plots available. Months later as we returned home from shopping and our car entered the driveway, the headlights flashed across the cemetery, exposing a head sticking out of a grave. The old expression of "hair standing on end" proved to be true and I felt the hair rise on my scalp. Just then another head peeked from behind a tombstone and I recognized this as a live one. It appeared I had asked Bill Hunter the wrong question, which should have gone something like, "Are there any more people to be buried in the family plots?" The answer would have been "yes". And so it was Bill Hunter who stuck his head out of the grave he was digging, and Pat Morrison was waiting his turn to dig.

Back in 1844 when the residents of Castlemore were looking for a spot to build a church, John Erwin had been approached by the appointed representatives and offered $50 for the property. Erwin wanted more money, so Fitzpatrick was approached and he offered to sell a lot for $50. When Erwin heard of this he immediately dropped his price and it was accepted. When the deal was closed, Erwin wanted a free cemetery plot and the church folk refused. That is why this family was buried outside the fence of the cemetery. The plot had been encompassed by a rail fence and appropriate headstones erected. Over the years it became pasture land and eventually the cattle knocked down the fence and the headstones were removed. When the property was sold, a representative of the section of the Ontario government looking after cemeteries appeared and said that

the bones of the forebears must be removed and interred in the cemetery. How they became aware of these burials, I shall never know. But one day a backhoe arrived to dig them up and Bill Hunter could not recall the location of the graves. Since I knew in my bumbling way just where they were buried, I was invited to watch the proceedings. Our soil is of the hardest clay imaginable and a depth of six feet was penetrated before the bones were uncovered. How someone could dig that depth with a shovel is beyond me. So now the remains are decently interred where they should have been over a hundred years ago.

In St. John's cemetery many of the old headstones are now laying flat and are in danger of being completely buried by the encroaching grass. Many are almost obliterated by the elements and time. I doubt if a survey has ever been taken to record the names of those long interred; soon it will be too late. I believe that all of the family plots are now complete and the generations of the past

have gone to their reward. Those in the future are not concerned until the time arrives when they too shall try to resurrect the information from the past and it will be much too late to retrieve. As one of the early ministers remarked following a burial, "What is gone is gone forever." He also said, "Only the tall granite monuments are left to tell of those who once worshipped here." Amen.

In 1960 Rev. Harvey Markle succeeded Rev. Crouch, ministering to Bolton and Castlemore until 1971. During this time Castlemore enjoyed an active congregation, choir, Sunday school and Anglican Church Women.

On June 27, 1971, St. John's was filled to overflowing when the Rt. Rev. Snell, Bishop of Toronto, conducted confirmation services. This was also farewell to Rev. and Mrs. Markle. A reception was held following the service in the auditorium of Castlemore Public School. This confirmation class brought an end to Sunday school classes.

Rev. Robert Leckey served as minister for the next four and one-half years, leaving St. John's, December 1975. Rev. Abbott, a retired priest to St. Andrew's Church on Centre Island and chaplain to the seamen on the Toronto waterfront, ministered to St. John's and Bolton congregations until the appointment of Rev. John Hill in June 1976.

Because of the demanding workload at Bolton, Rev. Hill had the assistance of two lay readers, Ross Greenwood and Don Whitehead, from the congregation of Bolton to help at Castlemore. The congregation of St. John's has dwindled to about 10 families and because of the cost of heating the church, services are held four times a year, at Easter, Thanksgiving, Christmas and the church anniversary.

ST. PATRICK'S PARISH

It has been my pleasure on many occasions to welcome Father Edward J. R. Jackman, historian for the Roman Catholic Archdiocese of Toronto, into our home. We have enjoyed pleasant moments reminiscing of local history relative to religion in the past and present. It was only fitting that he should contribute information on one of his favourite subjects, the history of St. Patrick's Parish and the development of the church in Peel and Dufferin Counties. In his own words, St. Patrick's Parish, Wildfield, in the Province of Ontario, was established in 1830 and became the second parish founded in what is now the Roman Catholic Archdiocese of Toronto. Only St. Paul's parish established in the old town of York, now the City of Toronto, predates it by eight years. In 1830 all of Ontario was in the Diocese of Kingston and each new Catholic church was dedicated to a different Patron Saint. Thus St. Patrick's Church of Wildfield was the first church of the now many in Ontario dedicated to the Patron Saint in Ireland. St. Patrick's is also the first Roman Catholic parish to be established in Peel. Today some thirty parishes have been established throughout Peel and Etobicoke. The parish records of births, marriages and deaths date from 1833 and are kept at the Church Rectory. A microfilm copy of it is kept at the Toronto Roman Catholic archives, 55 Gould Street, Toronto. Also available at the same address are copies of the private register of Rev. Edward Gordon for the years 1830-33, during which period he was the first priest of Wildfield. The Loretto Sisters (the Institute of the Blessed Virgin Mary) began working at the parish in 1946 and left in June of 1977. In January 1978 the Felician Sisters (the Community of the Sisters of St. Felix) took up residence in the new Parish Convent.

Priests Who Served Saint Patrick's Parish, Wildfield

1830-33	1	Rev. Edward John Gordon
1833-37	2	Rev. Murtagh Lalor
1837-60	3	Rev. Eugene O'Reilly
1860-61	4	Rev. Patrick Mulligan
1861-65	5	Rev. Richard Alphonsus O'Connor
1865-67	6	Rev. William James White
1867-70	7	Rev. John Joseph McCann
1870-76	8	Rev. John Joseph Gribbin

1876-86	9	Rev. Patrick Joseph Keane
1886-87	10	Rev. Patrick Whitney
1887-95	11	Rev. Francis McSpiritt
1895-97	12	Rev. Michael Joseph Reddin
1897-1905	13	Rev. Patrick Joseph Kiernan
1905-09	14	Rev. George A. Williams
1909-16	15	Rev. Robert Patrick Walsh
1916-31	16	Rev. Maurice Joseph Wilson
1931-38	17	Rev. Michael John Carroll
1938-42	18	Rev. Michael Edward O'Neill
1942-49	19	Rev. Ralph J. Egan
1949-52	20	Rev. Leo J. Austin
1952-60	21	Rev. Joseph P. Johnston
1960-69	22	Rev. J. Edward Lawlor
1969-77	23	Rev. Joseph H. O'Neill
1977-78	24	Rev. Leslie A. Tamas
1978-80	25	Rev. Roy McGinn
1980-	26	Rev. Joseph Majka

The initial move to establish Saint Patrick's as an independent parish was begun by Rev. William John O'Grady, Pastor of St. Paul's, York. This was done and the attendant legalities carried out in the years 1828-29. Wildfield, along with Penetanguishene and Colgan in Adjala township, are the three 100-acre parish lots granted by the government of Upper Canada to the Roman Catholic Church. They constitute the second, third and fourth parishes respectively of the Toronto Roman Catholic Archdiocese.

Assistant priests at Wildfield have been Rev. Joseph Michel from 1859 to 1861 and Rev. Francis McSpiritt from 1865 to 1867.

THE MAN OF GOD

One of my favourite themes when addressing local groups is the story of the itinerant preacher; not the saddlebag kind, but one like the Catholic priest who walked and walked and walked. In that period between 1816 and 1830 these men of God travelled on foot through unbelievable conditions, sometimes fording or walking through rivers and streams, and other times tramping through impenetrable forest. They often walked eight miles to attain four miles due to difficult terrain encountered along the way. To find that someone had walked the same trail before him was rare. They covered that vast wilderness north of Lake Ontario, following the orders of Vice-General Macdonell who urged them to search out every Catholic family, if possible. The territory included Toronto Gore, Albion and right on to Barrie. It then turned eastward towards Peterborough, thence south to Lake Ontario and finally back to the starting point. Can you visualize the immensity of his task which was accepted without question or without thought of failure. His trek took him to the scattered log cabins in the area we know as Wildfield, then on to Albion and Silver Creek. It should be borne in mind that only the odd settler could direct him to his next rendezvous. But no one was missed, if it could be helped. Irregardless of the settlers' beliefs, the priest was always welcomed with open arms and fed with the best the settler could provide. With the priest came news of the outside world. Where he found settlers he gave them the word of God, and because most of these folk were illiterate as well as poor, he advised mothers how best to teach their children the basics of learning. Usually where there was but a single cabin he would stay the night, then move on in the hopes of finding the nucleus of a community — a place where he might stay and rest, have his torn clothes mended and his shoes repaired.

Sometimes it was months before these early settlers saw anyone from the outside world. I know that when my wife's great grandparents settled in Caledon Township in the year 1820 that it was 11 months before her great grandmother saw another woman. I suppose it is like meeting a relative after not seeing her for ten years. In the tiny pioneer communities religious teaching was begun by the itinerant priest who instructed someone in the rudiments of the faith before he left for the next village. He also instructed a young intelligent person in the basics of schooling so that in turn the other children could be taught their A.B.C.'s. His knowledge of

"CLOGENEAGH"
HOME OF COLONEL BALDWIN.
MALTON.

herbal remedies was passed on to the sick, and I am sure he was drained of all knowledge before he left. On one occasion, walking through the hinterland, a priest came upon a log cabin where a young mother and child were in dire circumstances. The husband had been killed by a falling tree and she could no longer cope. He advised her to pack her belongings and they set off together until they came to a village where the womenfolk promptly took the mother and child in. Before leaving, the priest married the young woman to a bachelor, figuring the need could be greater than the desire. I often wondered whether this priest ever covered his territory in one year. However, understanding the courage of the man, it is quite possible. In later years he wrote a letter to Bishop Macdonnell stating, "I am no longer able to carry on my duties without a horse, since I am no longer able to walk." Can you imagine the sorrow of this man having to make this statement to his superior — "Since I am no longer able to walk"?

Recently, when I was passing through Malton, people were streaming into the International Building and a thought passed through my mind that this building may be located on the old Colonel Baldwin property. Baldwin is believed to have built the St. Bernard's Roman Catholic church on the 5th Line of Chinguacousy. The church which was demolished years ago was located near the flight path at the airport, and special permission is required to visit the cemetery. There was a cemetery on the Baldwin property where many victims of the plague were buried.

TORONTO GORE'S ITALIAN CANADIANS

by

Peter Robertson

Toronto Gore's story of the last 20 years of development parallels that of Ontario and, in fact, much of the whole of Canada as it has been influenced by a wave of immigration. The original settlers of Irish and British stock have now changed to "pioneers" of Italian origin. These Italian Canadians have over the past 20 years played the major role in the development of our community.

The majority of the first Italian immigrants in Ontario settled mainly in the City of Toronto in the College to St. Clair area. However, many Italians being dissatisfied with the rows of small homes on a city sized lot began looking for a larger lot to build their dream home and gardens. Toronto Gore was a close commuter drive to their places of business and, in just a short period of time, many homes have been built which have changed the shape of this community. That is to say, from farmland of over 100 years, Toronto Gore has flourished into one of the most beautiful communities, with many fine estate residential homes.

These Italian Canadians were motivated to settle in Toronto Gore and elsewhere in the Metro fringe because of two dominant values. They "love the land" as their heritage back home has given them a strong appreciation for ownership of property. Secondly, their focus on the family and the importance of home life has been a natural drive for many of them to build a "villa" or dream home, some of which are fashioned after architecture and decor from their homeland. Arches, statues, columns and atria are now commonplace in Toronto Gore.

In the late 1950's, a group of three Italian businessmen who worked together at the Toronto Macaroni Company had a dream to accumulate land in this area and attract other countrymen to Toronto Gore to form an Italian-Canadian settlement. By 1965 Joseph Ricci, Peter Cecil and Luigi Viggani had purchased 1,700 acres in the Gore and Vaughan Townships. Their dream came true almost 20 years later.

The 1960's was a period of great expansion with the first homes starting on the 10th Line. Sam and Rita Delgiudice were among the very first residents to settle in 1965. At the same time Vito Mucci built his home. Bruno and Rosa Cella followed a few years later. Cornelio Cudini and Johnny Cella also renovated the Fleming farmhouse and started the Venice Masonry Company. Among the many prominent names which have engaged the attention to the community during this early period were John and Vilma Tullo, Mario and Terry Piane, Benito and Giuseppina Miledi, Lorenzo and Teresa Rossi, Giuseppe and Gena Novelli, Lucia and Franko Galdenzie, Jack and Teresa DeBiase.

Several of these early settlers converted the early farmhouses to beautiful residences. As more and more families settled into the community, land became increasingly more expensive and by the 1970's, 10-acre parcels of land were no longer available. Nevertheless, many Italians continued to show interest in living in this community. With this increased interest, a need for one- or two-acre lots arose. At this time two subdivisions were started, Castlemore Estates and Wildfield Estates.

By 1975 it was clear that the Italian population in the community was on the rise. Subdivision development began to take place as the Ezard, Shaw and Martynuik farms were sold and developed. Mr. Bob Lackey, a consulting engineer, was instrumental in organizing these landowners and collected $750,000 to bring piped water to the area from urban Brampton to ensure the stability and fire protection that these many new homes would require. With the security of this new waterline, several subdivisions were born (Michalangelo, Castlegrove, Manswood, North Hill and Evergreen). Many more will follow. Of the 3,000 acres in the heartland of the Gore, there will be approximately 1,000 estate homes built on two-acre lots, many of which will back onto the ravines and valleys that converge in this area to lead down the Humber river to the Metropolitan Toronto and Region Conservation Area at Claireville.

With the influx of new residents came the need for improvements in services. Roads were paved, lights were installed, an expansion of St. Patrick's Separate School took place, telephone and hydro lines were upgraded and tennis and bocce courts were built.

By 1978 the population of the Italian Canadian residents reached more than 500 people. Representation at City Council was a natural evolution and Terry Piane, a dedicated community worker, was elected as Alderman. Toronto Gore is fortunate in having citi-

zens who devote themselves to improve the quality of life in our community. The spirit of the community is evident in the Toronto Gore Recreation Committee, the Gore Fair Committee, the Citizens' Advisory Committee and the Catholic Women's League, and most recently the Castlemore Volunteer Firemen. Gradually and naturally the Italian Canadians have joined in and given leadership to these vital community functions.

Most recently, the community has sponsored the Italian Canadian Pavilion in Brampton's Pine and Rose Festival. No doubt, CARABRAM will become a tradition in Brampton — just as the VENDEMMIA has become in Ward 10. In this way the Italian Canadians of Toronto Gore will be able to express their culture and ethnic traditions with the rest of our community and with the wider community of Brampton.

The history of Toronto Gore has definitely felt the mark of the Italian Canadians who have become an integral part of its daily life today. We thank them for their enterprising spirit, their example

HOMES IN TORONTO GORE'S NEW HOUSING DEVELOPMENTS

HOMES IN TORONTO GORE'S NEW HOUSING DEVELOPMENTS

of family life and for their timely impact of their beautiful homes in this community.

Other chapters can be written in the future when our children have married and other Canadians move into Toronto Gore to call it their home.

FINIS

It is important to me as citizen and historian, that our heritage should not be forgotten. The cairn erected at the four corners at Castlemore is a reminder of the people back in the beginning. They made it all possible by clearing the forests, opening the roads and tilling the land. Now we are reaping the benefits of their labour. The cairn also acts as a reminder of the sacrifices that were made to build homes in the wilds. It would be a wonderful gesture on the part of the communities, clubs, Women's Institutes and schools to make a project of placing cairns at the crossroads in the Gore where each hamlet or village began. At one time Toronto Gore extended to and just beyond Richview sideroad, now known as Eglinton Avenue, and that at practically every crossroad a nucleus of a community was born. The commuters on their way to and from work pass through many former villages that were alive with industry or people. We as Canadians do not have as great a recognition of the

past as do our neighbours to the south, who live with the past as well as the future.

It has been my good fortune to have been raised in a small friendly village and I enjoyed observing the progress made in those years, from the horse and wagon to the advent of the motor car and then the aeroplane and beyond. It is only natural that I remember my early upbringing when we walked to school, rain or shine, warm or cold. It was part of the times. We made our own fun; we read by lamplight and so we grew up and went on our way. Only in retrospect do we recall the events of yesteryear. Now that the golden years are upon many of us, we realize how fortunate we are with our way of life. We can recall the worries and fear of our parents when they were no longer able to look after themselves. Sometimes when we meet old friends we can reminisce of the times when we were 10, 20 or 30 years old. Moments to remember we say, moments to live over. As a boy I can remember my school teacher not only telling us, but showing us where the old Indian trail from Lake Ontario came along Jane Street and passed by our school and thence on to Holland Landing. I have always pondered about how the settlers found their allotments when there was no semblance of a road or path. I am constantly amazed to hear of settlers walking from Lake Ontario to points beyond Orangeville and carrying their only possesions on their backs. Sometimes the wife was carrying a child and leading another by the hand. I wonder sometimes why I complain so much of the little adversities in life. This is why I believe our heritage is so important and we must remember it in some manner, lest we forget.

THANKS

I wish to thank Gladstone Shaw, Jack Julian and Peter Robertson for their help with this manuscript. May I also thank the City of Brampton for publishing this second edition of my book. Lastly, I want to thank Mrs. Eileen Wigg of Bolton who spent many hours typing this manuscript.

APPENDIX

It is believed that there is only one copy in existence of the by-laws of Toronto Gore published in 1897. It is owned by Gladstone Shaw whose father was on the Gore council at that time. A second edition was published in 1928 and a few copies are being well preserved. In the interest of seeing that the 1897 by-laws are recorded, they have been reprinted as an appendix to this volume. I am grateful to Gladstone Shaw for allowing me to copy his booklet.

BY-LAWS

OF THE

MUNICIPALITY

OF

TORONTO GORE

Revised and Ordered to be Printed
April 12th, 1897

RICHARD THOMPSON, - Town. Reeve

N. HARRISON, - - Town Clerk

BRAMPTON :

THE CONSERVATOR PRINTING HOUSE, QUEEN ST.

1897

BY-LAWS.

BY-LAW NO. 284.

To regulate the setting out of fire in the open air in the Township of Toronto Gore.

Whereas by Chap. 42., Sec. 489, Sub Sec. 24, Consolidated Municipal Act of 1892, power is given to Township Councils for regulating the times during which stumps, wood, logs, trees, brush, straw, shavings or refuse, may be set on fire or burned in the open air, and for prescribing precautions to be observed during such times, and for preventing such fires being kindled at other times,

Therefore the Municipal Council of Toronto Gore enacts as follows :—

1st. That it shall not be lawful for any person or persons to set fire to, or cause to be set fire to, in the open air within this Township any material mentioned in the preamble of this By-Law between the 25th day of June and the 15th day af September, inclusive, in each and every year.

2nd. That at other times not mentioned in the preceding clause it shall not be lawful to set out fire in the open air, unless at a distance of at least 60 yards (clear of all combustible material) from any adjoining property, without giving at least 48 hours' notice of such intention to the occupiers or owners of all adjoining property, provided always that it shall be the duty of all persons in this Township before setting out fire

in any place or under any circumstances to see that there is at least one rod wide lying next to adjoining property, clear of all rubbish, combustible material of every description ; and further provided it shall be the duty of such parties setting out fire to use all reasonable diligence in the protection of neighboring property.

3rd. Any person violating any of the preceding sections of this By-law, upon conviction thereof before the Reeve or one or more of Her Majesty's Justices of the Peace, shall incur a penalty of not less than $10 nor more than $50, exclusive of costs, all fines imposed by this By-law to be added to the funds of this municipality.

Nothing in this By-law shall be interpreted as a bar in any action at law to recover damages sustained by fire through the negligence or malice of any person.

Revised April 12th, 1897.

RICHARD THOMPSON, Reeve.

N. HARRISON, Clerk.

BY-LAW No. 285.

To make provision for the preservation of Public Morals within the Township of Toronto Gore.

Whereas by Chap. 42, Sec. 489, Sub Sec. 33 to 40, inclusive, Consolidated Municipal Act of 1892, power is given to the Councils of Townships, Cities, Towns and incorporated Villages to pass By-Laws for certain purposes therein mentioned.

The Council of the Corporation of the Township of Toronto Gore enacts as follows :—

1st. That it shall not be lawful for any person to sell or give intoxicating drink to any child, apprentice, idiot or insane person without the consent of a parent or legal protector of such child, apprentice, or idiot, or insane person, nor shall any per-

son sell or give intoxicating drink to any servant after having been forbidden so to do either verbally or in writing by his or her employer.

2nd. That it shall not be lawful for any person to circulate any indecent placard, writing or picture, or to write any indecent words, or to make any indecent picture or drawing on the walls or fences in any street or highway or other public places.

3rd. That it shall not be lawful for any person to utter any profane oath, or obscene, blasphemous, or grossly insulting or abusive language, or commit any immorality or indecency.

4th. That it shall not be lawful for any person to be drunk or guilty of any disorderly conduct in any street, highway, or public place, or at any public meeting held for lawful purposes.

5th. That it shall not be lawful for any person to open or keep a bowling alley for hire or profit.

6th. It shall not be lawful for any person to open or keep a gambling house in which any device for gambling is kept, and it shall be the duty of any peace officer to seize any device used for the purpose of gambling when found therein.

7th. It shall not be lawful for any person to keep a house of ill-fame.

8th. That it shall not be lawful for any person to bathe or indecently expose his or her person by washing in any waters near any public highway between the hours of five o'clock in the morning and eight o'clock in the evening, unless provided with and clothed in a proper bathing dress sufficient to prevent any indecent exposure of the person.

9th. Any person found guilty of a violation of any of the provisions of this By-Law, shall upon conviction thereof, before any Justice of the Peace having jurisdiction in this County, be liable to a fine of not more than $20 nor less than $1, to be collected by distress and the sale of the goods and chattels of the offender if not paid forthwith, and in case of no goods nor chattels being found belonging to such offender it shall be lawful for any Justice having jurisdiction to commit the offender to the common jail of this County of Peel for a period not exceed-

ing twenty days with or without hard labor as said justice may direct.

10th. One half of any fine imposed to be paid to the Treasurer of the Municipality, and the other half to be paid at the discretion of the Justice of the Peace to the informer or the Treasurer for Municipal purposes.

Revised April 12th, 1897.

RICHARD THOMPSON, Reeve.

N. HARRISON, Clerk.

BY-LAW No. 286.

For the Protection of Parties having Sheep or Lambs killed or injured by dogs.

Whereas by Chap. 214, Sec. 8, Sub-Sec. 2, power is given to the Council of Townships for certain purposes therein mentioned.

The Corporation of Toronto Gore, by the Council thereof, enacts as follows :—

1st. That from and after the passing of this By-Law any person or persons having sheep or lambs killed or injured by a dog or dogs after having taken the oath that they are unable to ascertain the owner or owners of said dog or dogs, and having sworn to the value of the sheep or lambs so killed or to the amount of injury sustained, they shall be entitled to receive as compensation a sum equal to two-thirds of the value of the said sheep or lambs so killed, or two-thirds of the injury sustained.

Revised April 12th, 1897.

RICHARD THOMPSON, Reeve.

N. HARRISON, Clerk.

BY-LAW No. 287.

To divide the Township into Sections for Road Commission work ; to define the duties and powers of Road Commissioners, and to regulate the letting of contracts.

The Corporation of Toronto Gore, by the Council thereof, enacts as follows :—

1st. That Section No. 1 be composed of all that portion of the Township South of Lot No. 6, N.D.

2nd. That section No. 2 be composed of all that portion North of the sideroad between Lots Nos. 5 and 6, N.D.

3rd. That the Road Commissioners appointed each year have power to make all necessary improvements on roads and bridges within their respective limits and report in writing from time to time, stating the amount of work performed. On the adoption by the Council of a report certified to by the proper Commissioners that the work performed on any job, contract or agreement is completed satisfactorily or according to plans and specifications, it shall be the duty of the Reeve to order payment thereof.

4th. That it shall be the duty of the Road Commissioners in letting any contract to demand and receive a deposit of 10 per cent. on the contract price of all jobs of work let by them, such deposit to be a guarantee for the faithful performance of such contract according to specification and within the specified time.

5th. And that any contractor who wilfully or negligently fails to complete, according to agreement, any contract taken by him, shall forfeit the sum deposited, and such contract or agreement shall be cancelled and have no power or effect; provided always that any contractor who faithfully performs the work taken by him to the satisfaction of the Road Commissioners letting the same, such Road Commissioners shall refund

the amount deposited.

Revised March 11th, 1889.

WALTER WATSON, Twp. Reeve.

N. HARRISON, Twp. Clerk.

BY-LAW No. 288.

To encourage the planting of Trees under the provisions of Vic. 59, Chap. 60.

The Corporation of Toronto Gore, by the Council thereof, enacts as follows:—

1st. That from and after passing of this By-Law, any person or persons planting or causing to be planted any number of trees of the varities enumerated in Section 4, and otherwise complying with the provisions of this Act shall be entitled to receive from the Township Treasurer the sum of twenty cents for each tree so planted.

2nd. That the Council of this Township shall annually appoint an Inspector under this By-Law, said Inspector to report in each year on or before the 15th day of September on all the particulars required by the act.

3rd. That By-Law No. 229, relating to the planting of trees, be and the same is hereby repealed.

Passed May 3rd, 1880.

Revised April 12th, 1897.

RICHARD THOMPSON, Reeve.

N. HARRISON, Clerk.

BY-LAW No. 289.

To prevent the running at large of dogs and to legalize the killing thereof in certain cases.

Whereas much damage has been done to personal property, and also to persons travelling on the public highways by dogs running at large.

Be it therefore enacted by the Council of the Township of Toronto Gore, and it is hereby enacted by authority of the same.

1st. That from and after the passing of this By-Law if any dog shall be found running at large at a greater distance than one hundred and twenty rods from the premises of the owner or harborer thereof, such dog shall be liable to be shot or otherwised destroyed.

2nd. That if any dog or dogs shall attack any person or persons travelling either on foot or on horseback, or shall attack any horse horses or other animals attached to any wagon or other vehicle upon any highway, may be forthwith destroyed by the person or persons so attacked without any regard to distance from premises of the owner or harborer thereof.

3rd. That if any owner or harborer of any dog or dogs known to be troublesome to persons or animals passing over the highway in this Township, and such owner or harborer, having knowledge of the fact, shall neglect to tie up such dog or dogs or otherwise prevent their interruption of persons or animals, as aforesaid, such owner or harborer shall in addition to being held responsible for any damage sustained by or through such neglect or indifference, forfeit and pay upon conviction, a fine of not less than $2 nor more than $10, with the cost of prosecution.

4th. That if any "bitch," whilst in heat, be found running at large with the knowledge of the owner or harborer thereof, such owner or harborer shall, upon conviction, forfeit and pay a fine of not less than $2 nor more than $10, with cost of prosecution ; and every such bitch so found running at large within this Township, or upon any line or road made or repaired by

this Corporation, may be instantly shot or otherwise destroyed without any reference to distance from premises of the owner or harborer thereof.

5th. That if any dog or dogs be found doing damage to sheep or other animals within this Township, the same may be instantly shot or otherwise destroyed without any reference to distance, as in the preceding sections; provided that such damage be not done or doing at the instigation of the owner or harborer of such dog or dogs; if so such dog or dogs shall not be destroyed but the person sustaining the damage will have his remedy at law against the owner or harborer thereof.

6th. That if any person be prosecuted for destroying any dog or dogs found running at large in this Township, contrary to the provisions of this By-Law, every such person may plead this By-Law in justification thereof, and all fines and penalties imposed under authority of this By-Law may be enforced and recovered before one or more of Her Majesty's Justices of the Peace having jurisdiction therein.

INTERPRETATION CLAUSE.—7th. In this By-Law the word "dog" does not imply a distinction of sexes, but includes the feminine as well as the masculine gender.

Revised April 12th, 1897.

RICHARD THOMPSON, Reeve.

N. HARRISON, Clerk.

BY-LAW No. 290.

To determine the height and description of a lawful Fence, for restraining the running at large of Domestic Animals, and to regulate the Poundkeepers fees.

Be enacted by the Municipal Council of the Township of Toronto Gore, and it is hereby enacted by authority of the same.

1st. That a lawful fence for the purpose of this By-Law, if made of rails, shall be five feet high, well locked at every angle or staked and capped, or staked and ridered in a substantial manner and the space between the rails to the height of three feet, shall not exceed five inches, and if constructed of posts and boards firmly nailed together, or of posts and rails, or of posts and wire, it shall be four and one-half feet high, the space between the boards or rails or wire, not to exceed five inches to the height of two feet from the ground, and in all other particulars to be strong and secure.

2nd. That it shall not be lawful for any person to suffer his, her or their horses, cows, horned cattle of any kind, goats, sheep swine, geese, turkeys, or fowls of any description, to run at large on the public highway of this Township.

3rd. That the Poundkeepers' fees shall be as follows, viz :—

For receiving and registering every horse, 40c.; food and water per day, 40c.

For receiving, &c., cattle over two years old, 25c.; food and water per day, 25c.

For receiving, &c., cattle under two years old, 20c,; food and water per day, 20c.

Poundage on swine, 40 lbs. weight and over, 12½c.; food and water per day, each 15c.

Poundage on swine under 40 lbs. weight, except sucklings, 10c; food and water per day, 15c.

Poundage on sheep and goats per head, 10c; food and water per day, 10c.

Poundage on fowl per head, 1½ c; food and water per day, 5c.

And for advertising, selling, and finally disposing of any animal or fowl, and paying over to the Township Treasurer the balance, (if any) the Poundkeeper shall be entitled to four times the amount of the impoundage fee.

Revised, April 12th, 1897.

RICHARD THOMPSON, Reeve.

N. HARRISON, Clerk.

BY-LAW No. 291.

To provide for the performance of Statute Labor and to define the duties of Overseers of Highways within the Township of Toronto Gore.

Be it therefore enacted by the Municipal Council of the Township of Toronto Gore, and it is hereby enacted by authority of the same:—

1st. That all persons rated upon the assessment roll of this Township shall be liable to perform statute labor in proportion to their assessment, according to the following scale, viz :—

Asssessed at	more than	$ 200	- -	1 day
Exceeding $ 200	not exceeding	700	- -	1½ days
700	"	1200	- -	2 days
1200	"	1700	- -	2½ days
1700	"	2200	- -	3 days
2200	"	2700	- -	3½ days
2700	"	3200	- -	4 days
3200	"	3700	- -	4½ days
And for every additional		600	- -	½ day

One horse with cart and driver equivalent to 2 days' labor.

One span of horses and man, with plow, wagon, etc., 3 days' labor.

In all cases eight hours of faithful work shall constitute a day's labor.

2nd. That it shall be the duty of the Overseers of Highways, after notice of their appointment, to take the declaration of office required by law, at the time and place appointed by the Clerk, in such notice, and shall superintend, make and keep in repair the highway within their division, and expend faithfully and impartially the statute labor, and all monies coming into their hands for that purpose on the highway within their division, and may require all persons performing statute labor to furnish such tools or implements as may be necessary for the

performance of the work, and may order and direct any person having in his or her possession any cart, wagon, plow, or other implement or team of one or more horses, to bring the same for the performance of their statute labor ; and shall give to all persons liable for statute labor within their division at least six days' notice of the time and place they are required to perform their work, which notice may be verbal or in writing, and may be given personally or left at the usual place of residence of the person to be notified, provided always that any person liable to perform statute labor may, in his or their discretion, pay to the overseer of the division in which the work is to be performed, the sum of $1 per day for each day's labor required of him or them. Such commutation money shall be paid to the overseer of said division on or before the day on which the performance of statute labor in such division commences, but not afterwards, which commutation money shall be accepted by the overseer if tendered as aforesaid. All statute labor and commutation money paid in lieu thereof shall be expended between the first day of May and the first day of July in each year, and if any person whilst performing statute labor shall refuse to obey the reasonable orders of the Overseer, or to faithfully perform the work assigned him, such person may at once be discharged by the Overseer, and shall not be allowed for any portion of the day he may have worked, Overseer to prosecute and give evidence in such case without delay.

3rd. That it shall be the duty of the Overseers to call upon the Township Clerk and give that officer every assistance in their power so as to enable him to make out a correct list of the persons liable to perform statute labor in the several divisions ; it shall also be their duty to supply any defect or omissions in such list, and to enter thereon the names of all the male inhabitants over 21 years, and not exceeding 60 years of age, not rated upon the assessment roll, or otherwise exempt by law, and shall demand and receive from each the performance of one days' statute labor, except such persons as shall be exempt by the Council from performing the same.

4th. That any Overseer who shall knowingly and wilfully place upon his list the name or names of any parties for the purpose of obtaining more statute labor than he is entitled to, shall be deemed guilty of a breach of this By-law, and shall be

liable to the same fines and penalties as are hereinafter imposed on Overseers for the non-performance of their duties.

5th. That all persons appointed as Overseers of Highways, being owners or occupiers of lots or parts of lots bordering on one or more road division or divisions, and liable for the performance of statute labor for such lot or part of lots, shall in no way be exempt from performing such statute labor or any part thereof assessed against them for the then current year ; provided always that all Overseers, as before mentioned, shall be allowed sufficient time for inspecting the road division for which they have been appointed overseer for overseeing the work performed ; one-half day for going after road list to the Clerk's office or place appointed by him for delivering the same, and one half-day for returning the same ; and also one-half day for giving the notices required to be given by the 2nd Section of this By-law.

6th. That no Road Overseer shall have power to cut any drain, ditch or water-course of any description for the purpose of drawing the water out of the natural channel without having first obtained express permission to do so from at least three of the Road Commissioners.

7th. That it shall be the duty of the overseers to erect sufficient guards in all dangerous places along the highways in their divisions, for the safety of travellers, and in the event of any breach or sudden giving away of any bank or bridge, or any other work required to be done for the convenience or safety to travellers, the Overseer is hereby authorized and required to make all such necessary repairs and improvements within his division without delay, applying any money then in his hands for that purpose or statute labor, under his direction or control, and, if necessary, shall be authorized and required to call out the residents, inhabitants of his division, at any season of the year, or so many of them as may be necessary to amend or repair such breach or giving way, or any other work necessary to be done, and the Overseer shall give to each person a certificate for the number of days performed by each in excess of their ordinary labor for the current year, ; and such certificate shall be an acquittance for an equal amount of labor required to be performed by the said parties during the term next following ; and in all cases where the repairing of such breach or other

necessary work shall require funds not at the disposal of the Overseer, it shall be his duty to report the same to one of the Road Commissioners, and after such report the Overseer shall not be held responsible for any accident that may occur in consequence of such sudden breach.

8th. That any person holding property within any road division for which they would be liable to perform statute Labor, or commute therefor, as aforesaid, and who shall, after being duly notified by the Overseer, neglect or refuse to assist in performing the work mentioned in the next preceeding section, shall be liable to the same penalty as hereinbefore provided for refusing to perform statute labor, and the Overseer shall report such neglect or refusal to the Reeve forthwith, in order that the parties so offending may be dealt with according to law.

9th. That it shall be the duty of Overseers of Highways to see that every person occupying land in this Township shall cut, or cause to be cut, all thistles and other weeds growing on all highways adjoining and lying aside their property, from the centre of such roadway to their own line fence at least once in each year. The cutting shall be done at such time or times as to prevent all thistles or other weeds from going to seed, and the Overseer of each road division shall allow sufficient time to every person in his division out of the statute labor account, at the rate of one-half day for every one hundred and twenty rods, and in porportion upwards and under, provided that no account shall be taken for less than thirty rods ; and it shall be the duty of every Overseer, before returning his list to the Clerk, to see that the work is performed in accordance with these regulations, and in case any person neglects or refuses to comply with the provisions of this section, the Overseer of the division in which the default occurred shall report the same to the Reeve forthwith. Such parties offending shall be liable to the same fines and penalties as hereinbefore provided for refusing to perform statute labor.

10th. That the whole of that portion of the highway lying between the ditch and the line of road allowance on each side of the roadway be reserved and set apart as footpaths for the accomodation of foot-passengers.

(2) That the Overseers are empowered to expend a portion of the statue labor in their respective divisions in grading, levell-

ing and otherwise improving such footpaths, provided always that statue labor so expended shall not in any year exceed twenty per cent of the whole amount to be performed in such divsion.

(3) That it shall not be lawful for any person to lead, ride or drive any horse or other animal attached to any vehicle, or otherwise, on such portion of the road so set apart, save and except at such time as the road may have become drifted, or at any time when the ground is covered with snow.

(4) It shall be the duty of the overseer in each division to see that the foregoing provisions are rigorously enforced.

11th. That the Overseers are required, in making their annual return to the Township Clerk, to report the number of road scrapers, road levellers, or other implements or material used for road purposes in their possession, and shall preserve and keep said implements or material safely, and deliver the same to their successors in office.

12th. That it shall be the duty of each Overseer to return their road list to the Township Clerk on or before the 1st day of October, in each year, such list to exhibit the number of dnys' labor performed, and the amount of money (if any) received in commutation thereof, and how, in what manner expended.

13th. That if any person or persons shall cause any injury or damage to any bridge or guard set up or placed for the protection of travellers, or shall leave any wagon, cart or other carriage, or vehicle whatsoever upon any road, except in case of accident, and then only so long as may be necessary to remove the same, or shall lay any timber, stone, cordwood, logs, rubbish, or any other incumbrance whatever upon any road allowance to the injury, interruption or inconvenience of any person travelling thereon, or shall remove any timber, stone, gravel, sand or other material from any road allowance, or commit any wilful injury to any part of any public highway, or any person cutting ice near any bridge and leaving the same to cause any obstruction to the water, and thereby damaging or injuring any road or bridge, and if any resident owner or occupier of land out of which any tree or part or parts of trees shall fall on the public highway so as to obstruct the travel, shall refuse or neglect to remove the same upon being notified by the Overseer, or any other person, allowing a reasonable time for

the removal thereof, shall forfeit and pay for each such offence a fine of not less than $2 nor more than $20, with costs.—By-law 88, Sec. 9.

14th. That any person (not exempt by law) who shall be appointed to the office of Overseer of Highways, and who shall, for space of twenty-one days after being notified of such appointment neglects or refuses to take the declaration of office in manner hereinbefore provided, or shall fail to perform the duties imposed on Overseers of Highways by this By-law, shall forfeit and pay for each offence a fine of not less than one dollar nor more than twenty dollars, with costs.

15th. That all persons appointed to the office of Road Overseer who, after having made and subscribed the declaration of office as required by law, and who shall fail through refusal or neglect to expend the Statute Labor in their road division within the time prescribed by law shall be held personally liable to the Township for such statute labor, or for such portion of statute labor as he has failed to expend and the same shall be recovered as prescribed by Section 482, Chapter 184, Revised Statutes of 1887.

16th. That any person or persons who shall be convicted before the Reeve or any other Justice of the Peace having jurisdiction within the Municipality, of having violated any of the provisions of this By-law not hereinbefore provided for, every such person shall forfeit and pay for each offence a fine of not less than two dollars nor more than twenty dollars, with costs to be recovered in a summary manner, by distress and sale of the offender's goods and chattels, and if no distress can be found, then it shall be lawful for the convicting justice to commit the offender to the county gaol for any period not exceeding fourteen days, unless the fine and costs, including the cost of committal, be sooner paid.—By-law 88, Sec. 11.

17th. And that all By-laws and parts of By-laws having reference to statute labor, the protections of highways, and the duties of Overseers of Highways, passed by the Municipal Council of Toronto Gore be, and the same is hereby repealed.

Revised and Consolidated, April 12th, 1897.

RICHARD THOMPSON, Reeve.

N. HARRISON, Clerk.